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VINCENT, D.D.

1793

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AND THE HISTORY OF THE

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AN HYPOTHESIS.
IN WHICH THE
SOURCE AND STRUCTURE
OF THE
GREEK LANGUAGE,
AND OF
LANGUAGE IN GENERAL,
IS CONSIDERED.

Fronte exile negotium
Et dignum pueris putes :
Aggressus labor arduus,
Nec tractabile pondus est.

TERENTIANUS, Maurus Præf.

By W. VINCENT, D.D. *H*

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By W. VINCENT, D.D.
Trenton, New Jersey, 1892.

THE
SOURCE AND STRUCTURE
OF THE
GREEK LANGUAGE, &c.

IN a Treatise I published on the Origination of the Greek Verb, I professed the whole to be hypothetical; and I claim protection under the same shield upon the present occasion; for though I shall sometimes assert, it is only on probability; and I hold myself at liberty to retract, as fresh proofs arise, and fresh light can be thrown on the subject.

It has been objected, I. That in assuming $E\Omega$ to obtain the inflexions of the verb, I had only borrowed Dr. Gregory Sharpe's system. II. That the inflexions of $E\Omega$ itself were still equally a mystery as before; and, III. That the sense of $E\Omega$, or even $EIMI$, was still indeterminate.

To these objections I answer, I. That I had not then seen Dr. Sharpe's work on the Structure of the Greek Verb; I now find it a work of learning and reflection: I am glad I had not seen it, I might have paid too much respect to it; but as I professed to glean materials from others, and make an arrangement of my own; if I had seen it I should have been as ready to confess my obligation to Dr. Sharpe, as to Villoison, from whom I received my best insight into the powers of *ΕΩ*; or to Mr. H. Tooke, to whom I was indebted for the supposition a priori. Many years before that gentleman published, I had conceived that names were the foundation of language, and long before I met with Villoison's *Longus*, I had perceived the alliance of the two futures; Dawes was one of the first critical writers I was acquainted with, and if I can trace back the suggestions of my mind, the first that excited my imagination to objects of this sort. With these guides I have found the clew, and I trust it will enable me to explore the intricacies of the labyrinth. Those who suppose Dr. Sharpe to have effected this, I refer to his

work, page 68, where he commences his disquisition on the verb; I desire it may be noticed that we start from two different points; for he builds the verb on the pronoun; and although he adopts the inflexions from $E\Omega$, as he proceeds, he forgets it frequently in his progress. The traces of $E\Omega$ as the source of the verb, are to be found in Busby's Grammar, the Port Royal, Maittaire, Lennep, and many others; for the application of it universally, I claim some merit, and if any one should still think Dr. Sharpe has a better method, he has my perfect consent to retain his opinion.

II. From the second objection I protect myself by observing that I performed what I professed, the application of $E\Omega$ to the verb. But the objection is just; it has carried me to the contemplation of $E\Omega$ and $EIMI$ in their first form; and I hope not in vain. I shall have occasion to change some of my positions, but I claim the privilege of an hypothetical enquirer.

III. The third objection will receive its answer as I proceed.

Here I beg leave to recall the reader of the former treatise to the recollection of two conjectures, which are stated in it. One may be found, page 29, where I suggest that $E\Omega$ and $EIMI$ would probably be traced up to *Cause* and *Existence*. The other, page 28, where I intimate, that whenever the true analogy of the two futures should be found, the two perfects active and middle would be easily established.

Well-founded conjectures have often the good fortune to meet with proofs to support them; the proofs of these two I have persuaded myself are now before me; whether I can persuade others, or state the matter clearly in evidence, I am now to make the experiment. But I must premise that the difficulty is such as to require a new language, or a new usage of language: for if I am to establish E , or EI , as the element of the verb $E\Omega$ or $EIMI$, and consequently of all other verbs, I must be allowed to call this not the root, but the basis of $E\Omega$. $MEN\Omega$, $\Pi E P A \Omega$, $\Lambda E \Gamma \Omega$, are as usual, *roots* of $MONIMOS$, $\Pi O P O S$, $\Lambda O G O S$; but the *basis* is MEN , $\Pi E P$, $\Lambda E \Gamma$. Now I have no word by which I can rightly render these frag-

ments, or elements, which I call the basis ; for I want to express the idea of *remaining, passing, speaking*, exclusive of all consideration of them as parts of speech. This in the nature of things is impossible, for language reaches not, or rather descends not to it. For instance, if I am to assert that E or EI, the basis of EΩ, represents the idea of EXISTENCE ; I must express that idea by the *name—Existence* ; or by the participle ENS, BEING ; or by the infinitive mood TO BE. But none of these terms descend low enough for me to use. I adopt, therefore, BE alone : and when I come to treat of the elements of EΩ, I must be allowed to use BE, as a solecism, and explain myself as well as language will allow me, by using, *existence, being, or to be*, ad libitum. For though the first principles of language are certainly simple by nature, and consist of materials rude and naked in themselves, still the method of arriving at them, or descending to them, from language in a state of perfection, must be intricate, obscure and tedious. If ever chymist shall discover the element or substratum of matter, matter will undoubtedly appear sim-

ple, but the process to attain the discovery will as undoubtedly be complex beyond imagination.

After premising these obstructions, I proceed to consider the idea of EXISTENCE, *probably*, as the primary idea of the mind; *certainly*, as the element of the verb. I always regard the I AM of Scripture as the sublimest conception the human mind ever formed of the Deity; and if the first man, at the first moment of consciousness, had the power of expression, the first sentiment of his mind would be, WHAT AM I? On these grounds I assume EXISTENCE as the primary idea, and I conclude the expression of it should be as simple as nature can produce. I next assume the sound expressed by the vowel E, as the simplest of articulate sounds, and as such the most suitable to express the primary idea.

E, says Dr. G. Sharpe*, is the most frequent and natural sound in the human voice. I wish he had informed us whether he meant the sound this vowel has to an English ear, or such as it has to other nations. For with

* Origin and Structure, &c. page 159.

them, and, in all probability, with Greeks and Romans, *ε* sounded like our *A* in *FAME*; or perhaps nearer the sound we obtain by the combination *AH*. *Βη Βη* is the Greek imitation of bleating. But upon the whole I prefer the sound as it stands in *FAME*, agreeing with the modern French pronunciation of the letter; and Wheeler, who has given us the sound of the letters in modern Greek, says, *Ε* sounds like *ε* French, page 355.

Let the sound however be what it may, I assert that the Greek epsilon, singly, is the basis for enunciating the idea, which I am forced to express by the word *EXISTENCE*.

Let it be here observed that I seek for a basis in nature, and the usage of all the languages I am acquainted with, confirms this assumption. The Hebrew * *הִיָּה* becomes *הִיָּה* *הִיָּה* *הִיָּה* *Haia, Heie, Eheie*, where we pronounce the *i* like an English *y*. The Persian is *SHUM, EI, EST*. Latin, *esse*. Italian, *essere*. French, *être*. English, *is, be*. Saxon, *com*, which is pure Greek.

* G. Sharpe. And Article Philology, in the Encyclopædia Brit.

In the mention of these I do not seek for derivation, but similitude of sound; but if I were obliged to recur to a Hebrew origin, it should not be ה"י which Dr. Sharpe, and the author of the article, Philology, in the Encyclopædia Britannica, have assumed, but ו"י which without points, is our English, is; with points, the ΕΣΑΙ of the Greeks; the ES, ESSE of the Latins. A word, says Bythner, *omnis generis et personæ*, Psalm vii, ver. 4. A property, which gives it a better title to become an universal basis, than any I can discover. But I seek not for causes of derivation from foreign origins, hoping to find my sources clear in the language I have assumed.

The sound next in simplicity to E, if not equally simple, is O, and for the same reason we assume E as the basis of EXISTENCE, we shall assume O as the basis of CAUSE. And I must require license to substitute *origin* or *commencement*, *beginning* or *doing*, for the expression of *Cause*, as often as perspicuity demands an equivalent.

In the verb, the action commences with the person, as, *I hear a voice*. In which sentence,

I must be allowed to call I, the *cause* or *commencement* of the action, HEAR; and VOICE, the object of the action.

This cause or commencement is expressed by the pronoun upon all occasions, when it is expressed at all; but I do not for that reason call O the pronoun; or, after turning it into Ω, make it a fragment of Εγω, as Dr. Sharpe does. How O, or Ω is connected with the pronoun, will be a future consideration. But at present, I regard O as the basis of the idea expressed by the word *Cause*. O with the aspirate 'O, is written in English letters, HO or WHO. I shall explain O, therefore, without regard to part of speech, as the representative of *Cause*, and afterward, I say, it may be referred to the article demonstrative, or relative, to the pronoun, or verb; and I can shew that it signifies *cause*, *commencement* or *origin* in all. 'O λογος ην, the word was.—What was? λογος was 'O, the *cause*, or *commencement*, or *origin*, of the action, in ην. 'O as the relative, becomes 'ΟΣ, which is only 'O ΟΝΣ, 'O ΩΝ, λογος ος ην; the word which is the *cause* or *commencement* to the action in ην. And again, O in

the pronoun substantive, if it had a nominative case, would be the same 'ΟΣ, Ο ΟΝΣ, as is discoverable by the pronoun adjective ΟΣ suus, and another ΟΣ not in use, which is proved to be Ille, by its compounds αὐτός, οὐ-τε-ός, ipse; αὐτός, ο-αὐ-τε-ός, hic; ἐκεῖ-νός, ille.

Now after shewing how *Cause* is concerned in these parts of speech, let us apply it to the verb. I say ΕΩ represents the basis of two ideas CAUSE, EXISTENCE. I want to express these two ideas without reference to part of speech. Language does not allow this; and therefore I must adopt a solecism, and at present translate ΕΩ by these two words, CAUSE, BE. Here language lays me under another difficulty, for BE is an anomaly as well as a solecism, and I use BE for AM, as I must continue to do, till I have constructed my verb.

But it will be asked from whence I acquire my notion of *Cause* being universal in the Greek verb. I answer from those verbs in which it is still expressed, ΠΑΥΩ, ΒΑΙΝΩ, ΦΑΙΝΩ.—ΠΑΥΩ, I cause another to cease, as Η, Φ,

314, ἵνα παύσομεν ἄγριον ἄνδρα. ΠΑΥΟΜΑΙ, I cause myself to cease. Il. Θ, 295, ὅση δυνάμει γε πάρεσι—Παύομαι, that is, in a neuter sense, I cease. Apply this now to the primitive basis; ΕΩ, I cause to be. ΕΟΜΑΙ, I cause myself to be; that is, in a neuter sense, I am. Explain this by the verb *Exist* *, it will appear still more evidently; ΕΩ, I cause another to exist; ΕΟΜΑΙ, I cause myself to exist; that is, in a neuter sense, I exist. I shall presently shew in what respect ΕΟΜΑΙ and ΕΙΜΙ are the same, but I now assert, that in every tense where ΜΑΙ †, ΣΑΙ, ΤΑΙ, are terminations, they are constantly the object of the action expressed in the verb; as the person is the cause whence the action originates. These terminations are only the representatives of ΜΕ, ΣΕ, Ε; they are the fountain of the passive verb, and the middle verb vanishes out of the language.

Let us now examine how ΕΟΜΑΙ stands in

* Stephens says in his Thesaurus, ΩΝ, ΕΝΣ, non ΕΧΙΣΤΕΝΣ. I do not understand him: for though I can render ΕΝΣ being, and ΕΝΣ ΕΧΙΣΤΕΝΣ, being in existence; I can use them mutually for each other.

† Μ for ΜΕ is in reality the object, and ΑΙ infinitive: but I speak at present according to common usage.

its structure; E, existence; O, cause; M or MAI, me. I say M or MAI, because I doubt of the property of AI, and shall neglect it for the present. The verb therefore appears in this form, $\begin{matrix} E & \text{---} & O & \text{---} & M \\ \text{be,} & \text{cause,} & \text{me,} \end{matrix} \}$ who is the cause? I. What is the action of which I is the commencement? BE. Who, or what is the object? me. Now put these together, EOM; I am the *cause* that *existence* [be] is to *me*; I cause existence to me; I cause me *be*; I cause me *to be*. Here, beside the difficulty arising from the anomaly is, BE, which makes the expression of my sense harsh and obscure. There is superadded a complex form in EOM itself which might naturally drive it out of use; it has therefore vanished as an independent verb, and EΩ and EOM are only used when attached to another basis, as ΛΕΓ-EΩ, ΛΕΓ-EOM; and when it is wanted as an independent verb, EIMI has usurped its place.

EIMI is written EMI, EMMI, and HMI. I consider the final I as the English pronoun, I. I consider E in EMI, which is the simplest form, as the basis, EXISTENCE. I consider M in EMI, as a consonant introduced to prevent

the collision of two vowel sounds, E, I, and if this should not be approved, M may be added to I, and MI for MY become the nominative case of the pronoun MOY. A nominative case I maintain it to be; and I say, wherever MI, or I stands in this verb, and all others, it is always nominative, and written in this form I, to distinguish it from MAI or M, which is as constantly the object or accusative case. I now add, that EMI expresses I BE: destroy the anomaly of BE and turn it into AM; EMI represents I AM: for AM, BE, IS, are respectively anomalous each to each, and I have no one word or sound in English to comprehend the three.

Let us now apply EMI, EΩ, and EOM, to their uses. EMI is used independent or attached. EΩ, and EOM are used only when attached. EΩ [*cause, be*] causes *another* person, or *thing*, to be. EOM [*be, cause, me*] cause me to be. EMI [*be I*] signifies, I am. I say you have now the means of constructing the verb substantive, and every verb in the language. In EMI without O [*the cause*] you obtain the verb substantive. In EΩ, *be, cause; existence,*

cause; you have the verb in EΩ. In O or Ω, *cause*, without *existence*, you have the verb in Ω. In EOM, *be, cause, me*, you have the verb in EOM or EOMAI. In OM, *cause me*, without *existence*, you have the verb in OM, or OMAI. In EMI, *be I*, you have the verb in MI.

Intricate as this is to express in language intelligibly, and tedious as the process is, it is unintelligible only from the nature of language; and tedious, because the process descends to first principles. First principles must themselves be simple, but the means of arriving at them must be intricate.

Permit me now to exhibit these principles when applied, and brought into use.

Ist. The verb in MI.

EMI,—*be I*,—I AM.

IIdly. The verb in EΩ, *be, cause*, add the pronoun, which you always find by the question, Who? I CAUSE TO BE.

If I render EΩ rightly, it must answer when applied to the verb in both forms, active and passive. I say it does answer: thus,

ΕΩ, I cause existence.

ΠΑΥ-ΕΩ, I cause the existence of the action ΠΑΥ to another.

ΠΑΥ-ΕΟΜ, I cause the existence of the action ΠΑΥ to myself.

or thus,

ΠΑΥ-ΕΩ, I cause [CEASE] *to be* to another.
I cause another to cease.

ΠΑΥ-ΕΟΜ, I cause [CEASE] *to be* to myself.
I cause myself to cease.

or thus, with Ε (the basis of *existence*) excluded.

ΠΑΥ-Ω, I cause [CEASE] to another. I
cause another to cease.

ΠΑΥ-ΟΜ, I cause [CEASE] to myself. I
cause myself to cease.

You have here, not only the application of ΕΩ to the two voices, but the means of leaving out Ε, and the reason why ΠΑΥΩ should be preferred to ΠΑΥΕΩ in the common usage of the language. You have here the construction of two voices, and I say there is no third, for ΠΑΥΟΜ middle is still only—I *cause myself to cease*.

Two objections occur to this statement.

1st. That I assume a *person*, which does not exist in any part of the verb I pretend to form.

2dly. That I select a verb, which, from a peculiarity in itself, admits the introduction of the word [*Cause*] and from the possibility of rendering it into English by a neuter verb conceals a fallacy.

To the first I answer, that the person is always to be found by asking who is the Cause? and therefore I have added it.

To the second I reply, that in the active voice every verb corresponds with ΠΑΤΩ, as

ΤΥΠΤ-ΕΩ, I cause the existence of the action ΤΥΠΤ to another.

ΤΥΠΤ-Ω, I cause [BEAT] to another. Τυπ-τω κυνα, I beat a dog.

The passive voice requires *this* distinction, namely, in παυομ, βαينوμ, φαινομ, &c. The person who causes the existence of the action, causes it to himself, is himself the object of the action. In other verbs, the person who causes the existence of the action receives the action from another; but there is one definition common to all passive verbs,

That the person predicated of in the action

and the object of the action are always the same.

Thus * ΤΥΠΤΕΟΜ, signifies I cause the existence of the action ΤΥΠΤ, to myself.

ΠΑΤΕΟΜ, I cause the existence of the action ΠΑΤ, to myself; and in every instance the person who causes the existence of the action, and the object of the action, are the same.

A passive voice now appears to be nothing more than an active governing an accusative case, for its object, as the French verb *réfléchi* does; for the French like ourselves have no passive verb, and speak even of inanimate things, —a tower, for instance,—Il s'écroule.

When I see the havoc metaphysicians make of definitions, I hesitate as if I were on the brink of a precipice. But in all the instances I have tried this definition, it answers; if I understand Sanctius right, it comprehends his position, *Passivum verbum nihil præter suppositum desiderat*, Lib. iii, cap. 4. It comprehends likewise the expression which many grammarians stumble at, *Dicor Poeta*. For

* When I can add the infinitive ΑΙ, this will appear clearer.

poeta is both the person predicated of, and the object. And I apprehend it will account for neuter verbs better than Sanctius has done, Lib. iii, cap. 3. and possibly for deponent verbs: but of this more hereafter.

It may be now asked, if O, the *cause*, is, I; why all this trouble is incurred to make a distinction between the *Cause*, and the *Pronoun*; why might not O be a fragment of EΓΩ at once, without all this circumlocution? And what is there at last extraordinary in shewing that every verb agrees with its nominative case, and acts upon its object, the accusative?

But will not this naturally be the case with all my conclusions? the deduction must be tedious, but the conclusion will always be no more than what children learn when they are taught grammar. I have been endeavouring to trace backward from the conclusion to the first principles, a more irksome task cannot be proposed; but if I have arrived at these principles, the completion of the task is meritorious.

I think that the endowing of two vowels with sense; E, existence; and O, cause; is the

performance of what was demanded of me. And if I now proceed to shew that O is not the pronoun, but the representative of it, before the pronoun existed; I shall give new light to the origin of language, and perform a service which must be accomplished before I can proceed to form the persons of the verb.

PRONOUNS.

I conceive then that pronouns came late into language, and that as a child says of himself, *John will go to bed*; so men, before language assumed its form, ever spoke of themselves in the third person. I found this to be the case in the language of New Holland, for I predicted it a priori, and desired a question to be proposed to one of the natives when he was in England, which he ought to have answered in the first person. The question was, *Do you eat fish?* The answer in his own language was, *Banneelong eats fish*. Now I will not assert there is no pronoun in their language, or substitute for it, but I say this was the result of several other questions proposed, and I suspect they have no pronoun.

I imagine this is the case with all languages. I am sure they are all originally without inflexions, and in verbs, the pronouns generally make part of such inflexion as they have. I am therefore to account for pronouns independent of the verb, and I believe there is no mystery in it. The conception, at least, I have formed is simply this,

First person, *One*, or *first*.

Second person, *Two*, or *second*, or *double*.

Third person, *That* man or person.

The 1st person is represented by iota, I; and if I shall not be thought fanciful, I will say, I is the basis of the idea expressed by the word UNITY. Nay it represents an unit in all the writings I am acquainted with, except Greek, in which the letters become numerals in their order. Still, however, in Greek * inscriptions we find I as expressing an unit. The Latin † numerals taken from the Dorick or Æolick stock confirm this, and explain the word *πενταξέιν* better than any Greek evidence remaining. Mr. Wood, in his Essay on Homer, has

* Marb. Choiseul Gouffier, by Barthelemy, page 41. See also Herodianus de numeris.

† Sharpe's Structure, page 55.

supposed, that because Proteus * *fixed* his herd of Phocæ, the Greeks originally could not count beyond five. He might have taken another passage from the same poet, to prove the same of ten; where the Greeks are reckoned by decades, and the Trojans by units. The truth is, they used the half of a decimal in their calculation instead of the whole: thus they reckoned IIII by units, then V or V the fifth vowel for five, and lastly two V.V. X† for ten, thus the process goes on by double V.V. to fifty. I borrow this evidence from the Latin, because I believe it to be a numeration older than what we have at present in Greek, derived immediately from the elder branch, the Dorick. Be this however evidence or not, I am now only endeavouring to prove that I was used to indicate an unit; and the next step is to introduce it into the language. This is ready done to my hands in the word ΙΩΝΓΑ or ΙΩΝΓΕ the original Dorick form composed of I one, ΩΝ *being*, ΓΕ or ΓΑ *truly, namely. Namely the one existing; or, the first existing; that is, the first person.* I now repeat that O,

* Od. Δ, 412.

† See Sharpe. But in Greek numerals as they now appear Π, Δ, Η, for Πεντε, Δεκα, Ηεκατο.

the *cause*, is not a fragment of *ἰωγα* or *Εγω*; but used antecedent to either, simply as the *Cause*; and I think in the place of all the three persons. I add, that *ΙΩΝΓΑ*, compounded as it is, accounts for the *Γ* in *ΕΓΩ*, *ΕΓΩΓΕ*, and *ΕΓΩΝΓΕ*. But if *I* has a derivation, and is not a basis; it is to be found in *ΕΙΣ*, the participle of *ΕΙΜΙ*, and signifies the same as above, the *existing*, the *one*; and *ΕΙΣ*, the one, *he*; *ΙΑ*, the one, *she*; *ΕΝ*, the one *it*; declined thus, still as an adjective; and *ΕΙΣ*, *ΕΣΣΑ*, *ΕΝ*, as the participle, which is the same inflexion; for the *Σ* in *ΕΣΣΑ* is an interloper, as will be shewn. *ΕΙΣ*, *ΓΕ*, *ΩΝ*, *ΕΙΓΩΝ*, *ΕΓΩΝ*, *ΕΓΩ*, are therefore exactly the same as *ΙΩΝΓΕ*. *I*, namely, being the first; namely, *I* the first, *person*.

I next say that the first person never enters into the original form *ΕΩ*, or the voices made from it; but that *Ο* still signifies the cause, and the person who causes is found by the question—Who? *ΕΩ*, be, cause. Who causes be? *I*. This constitutes the essential difference between the verb in *ΕΩ*, and the verb in *ΜΙ*; for in the latter, *I* is the person. *ΕΙΜΙ*, *I AM*; *ΣΤΗΜΙ*,

I STAND, &c. ; and I greatly suspect that M is an interloper, to prevent the collision EII, ΣTHI; if it is not an intruder, MI as MY is a good nominative for MOY, which cannot come from EFΩ.

IId Person, ΣΥ, for ΔΥ ; *two, second, double.* ΔΥ-O, or ΔΥ-Ω, second cause; who is the second cause? Thou. ΔΥ*, ΣΥ, and in Latin TU approaching nearer than ΣΥ, to ΔΥ, from its Dorick origin ΤΥ, still in use. I find the second cause of an action to be the second person, and as it was less easily understood or referred to, by the question, Who? so is it more universally introduced into the verb, as ΕΙΣ, thou be; where Σ is as clear, as THOU, in English.

IIId person, ΟΣ, does not exist in the nominative of the pronoun substantive, either Greek or Latin; but is found in the adjective, 'ΟΣ, suus; the reason is plain in all languages. Try it in English: He self said of himself: is quite as strange as ος παυει εαυτον. Or if there were such a nominative, in Latin, su dicit de se. But, *is dixit de se*, may be strengthened by

• By the intervention of Z.

se; as, *ipse* * *dixit de se*. And here we may observe, by the way, that as the Latin first and second person are merely Greek, so the third person, *fui*, is merely *OT*, with the aspirate ς instead of ϵ' or *h*. *Sibi* is $\sigma\iota$, with the substitute *B*, for *v*, or *w*, the Æolick digamma, and the old Latins wrote *suoves* for *suos*, and *sibi* for *suovi*, from $\epsilon'OFI$, or in old letters *HOFI* †. The progress of this word runs $\sigma\iota$, *hoi*, *foi*; $\sigma\iota$, σFI , *hoi*, *foi*, *sowi*, *sobi*, *fibi*; which to those who are acquainted with the power of the digamma, is self-evident; for in the initial aspirate of $\sigma\iota$ we find an *f* as in $\upsilon\pi\epsilon\rho$, *super*; and in the middle digamma we find a *w*, a *v*, or a *B*, ad libitum.

But as we have no nominative case for the third pronoun substantive, we must apply to its substitute, *OS*, the pronoun adjective; and I find that *OS*, used either as an article relative, pronoun substantive, or adjective, is exactly the same word. *O*, *ONS*, *causa quæ est*;

* *Is per se*, is the etymology of some grammarians. And so in Greek, *αυτος* *ipse*, for $\sigma\varsigma$.

† See Gruter, 509. Index Gram. Q. Sanctius, 950. Vossius in *Næo*. Gruter's Inscip. *Prætor quom soveis viatoribus. Prætor cum suis viatoribus.* See also, Terentianus Maurus, Digamma.

who is the cause? the person? *Ille qui est*. Then O, ONΣ, the article relative, is Διδων ον ειδον. Dion was [O,] the person whom I saw [ONTA, existing, being,] O, ONΣ the pronoun substantive, if it were extant, would be, *Ille qui est*, *Ille Ens*, the same as the pronoun adjective. This conclusion puts an end to the whole dispute of grammarians whether *Qui** is an article relative, or a pronoun; and when OΣ appears in its compound form ΑΥΤΟΣ, we find in reality that O ONΣ, OΣ, is *ille*; and ΑΥΤΟΣ†, *ipse*. The pronoun adjective OΣ *suus*, is still the same; for the genitive case ΟΥ, of the pronoun substantive, being understood, it becomes ΟΥ, O, ONΣ; *illius qui est*; and I say this is the usage common to all the pronouns. Ιππος εμυ, my horse; Ιππος εμος, my horse; which analysed, is exactly, Ιππος εμυ οντος, Ιππος εμυ ος ειμι; or as it stands, Ιππος εμυ, ο ονς; Ιππος εμυ, ος ειμι, ο ονς. And I now add, that 'ΟΣ, 'Ο ONΣ, is 'Ο OMENOS; to this position, strange in its appearance, I re-

* *Qui*, is, και Ο; *quis*, και ος; and και, may be always rendered. *Legi Ciceronem qui dicit*. I read Cicero και ο, and he says.

† ΑΥ-ΤΕ-ος, and again he.

quire no assent till the proof is proposed, but I trust the proof will be satisfactory.

I have now raised my superstructure from two single letters till I have acquired the verb substantive, the two voices, active and passive, with the verbs in MI; I have shewn what the pronouns are, and have them ready for application, and if my premises are right, there will be no great difficulty in proceeding to give the verb its form as it stands adorned with tenses and moods in Greek, above any other language in the world.

I shall hope to shew that this whole variety arises from an origin simple and barren in the extreme, that nothing is poorer than the first elements I have descended to: in short that E, EΩ, and EΩ ME, are themselves in strict contemplation without inflexion, though they are the origin of all inflexion, and that the combination and variation they admit of, however ramified in the event, is still simple, natural and inartificial, as it ought to be, in its commencement.

I could have wished to originate my process from EOM, or EΩ, ME; but EMI, as the verb

substantive, claims the preference, and its infinitive mood is necessary to procure one of my elements.

I proceed, therefore, to form the moods which are all confined to the present tense.

VERB SUBSTANTIVE.

EMI is written EMMI, HMI, or EIMI.

It is not easy to obtain the true orthography of this word, because the older the monuments are to which we appeal, the less ability there is to obtain it. EMI is written in the oldest Sigeon inscription, which, in that age when the vowel represented the diphthong might have E* for EI, as it has O for OΥ; and before H ceased to be an aspirate and became a vowel, EMI would be the same as HMI. EMMI is the old Dorick form, and the only way of writing which induces me to think that M is radical in the word, I should otherwise have pronounced that it was merely introduced to prevent the collision of the vowels EI or EII, and treated

* See a mistake, in this instance, in Barthelemy, on the Choiseul marble; he found Κλεγενης, and reads it Κλεογενης instead of Κλειγενης.

it as such. The word in use is EIMI, and whether we contemplate the word under this form, or HMI, the result is the same: for HMI is EEMI, and the reduplication is equivalent to the diphthong in EIMI, partaking of the nature of an augment, as EIION instead of HIION or EEION. I can discover no cause for this reduplication, unless it shall be thought right to render $\begin{matrix} E & E & MI \\ be & be & I \end{matrix} \} I \text{ am being, } I \text{ am existing,}$ and as the same reduplication extends afterward to EEOM, and is the origin of the augment, perhaps it will be better accounted for, when we come to consider that word.

It is from EMI that we constitute the whole tribe of the verbs in MI; and whether we choose to take these in their first form, ΣΤΑ-EMI, ΘΕΕMI, ΔΟΕMI, or at once ΣΤΗMI, ΘΗMI, ΔΩMI, matters little; but I prefer the first, because, though I can conceive ΣΤ to be the basis of the idea, stand, I judge ΣΤΑ more proper, or else Θ and Δ alone must be the basis of the other two. Again, if ΣΤΑΕMI is the first form, it accounts better for the reduplication I in the beginning, ΙΣΤΑΕMI; for, as I shall show hereafter, that the reduplication or

augment is always taken from ΕΩ, and prefixed to the basis, as λεγέεον, ελεγεον, so I conclude all the verbs in ΜΙ, which have an initial reduplication, take Ε from ΕΕΜΙ, or rather Ι from ΕΙΜΙ, and prefix it. This accounts for the full form ΣΤΑΕΙΜΙ, ΙΣΤΑΕΜΙ, ΙΣΤΗΜΙ. ΘΕΕΙΜΙ, ΤΙΘΕΕΜΙ, ΤΙΘΗΜΙ. ΔΟΕΙΜΙ, ΔΙΔΟΕΜΙ, ΔΙΔΩΜΙ; for the reduplication of Τ and Δ in the two latter, is, I conceive, as in the common augment, merely euphonical. I do not say it is impossible to find a cause.

The passive voice follows the common analogy of other passive verbs, shortening the long vowel, as λεγω λεγομαι, and making Μ the sign of the object, as it always is, when followed by ΑΙ instead of Ι. ΙΣΤΑΕΜαι, ΙΣΤΑΜαι, and ΙΣΤΑΕΜ signifies, *I am the cause of the existence of the action* (expressed in the basis ΣΤΑ) *to myself*.

Thus I hope it will appear that I have established ΕΜΙ in the first person, and all that depends upon it, in a consistent manner. I proceed now to the

Imperative Mood,

ΕΤΙ, ΙΣΘΙ, ΕΣΣΙ, ΕΣΘΙ, ΕΣΟ.

EΙΣ, *be, thou*, or rather *thou art*, gives both forms, ΙΣΣΙ*, ΕΣΣΙ, *be thou*, one taking the E and the other the I. I add, that ΣΙ, like ΜΙ, marks the *cause* in opposition to Σ with ΑΙ following, where it is always the *object*, as λεγεσθαι, &c. and if ΣΥ, the pronoun, is expressed by ΣΙ, or ΜΥ by ΜΙ, it arises either from a quickened pronunciation in the final syllable, or that sort of pronunciation which made the Greek Υ approach the Latin Y. But why do I assert that ΘΙ in ΙΣΘΙ is ΣΙ? Manifestly, because Θ is the strongest sibilant next to Σ. Why do we say *possesses* in English for *possesseth*, but for this reason? As the interchange of these two letters will extend far in the future formation of the verb, I shall take this opportunity to show their power. Try them, then, by the organs of speech, s hisses with the hinder part of the tongue raised to the palate, and the point of the tongue depressed. ΤΗ hisses with the tongue raised to the upper teeth, while the hiss passes through the teeth. The very word, *teeth*, is the best

* ΣΙ for ΣΥ.

example, and perhaps has its name from the sound.

The hard breathing, in fact, always partakes of a sibilant sound, and the capriciousness of this sound, not only among different nations, but different tribes of the same nation, or even individuals, is extraordinary. An etymologist incurs the hazard of ridicule, when he asserts that the breathing on a letter (marked formerly by H, and afterward by a crescent [^]) passes into w, v, B, P, s, and sometimes into R. It is, however, easy to bring such proofs of this, as are convincing; we are even forced upon some occasions to make a fiction of the breathing where it does not exist, to affix it, to reason from it, and raise a structure upon it. *Οἶκος*, and *Οἶνος*, and *Ις*, for instance, have no aspirate; but all assume the digamma* in Latin, *vicus*, *vinum*, *vis*, pronounced *wicus*, *winum*, *wis*; in all these we must suppose an aspirate in the Æolick dialect, from whence the Latin is derived. We find this likewise in the middle of words where the Greek usually ad-

* The digamma appears upon words that have an aspirate or not.

mits of no aspirate, as Οἷς, ΟΦΙΣ; in Latin, ovis, pronounced owis. Λαοκοφῶν, Δημοφοφῶν, Laokowon, Demophowon; and so in ΕΩ or Εῶ, εβο, εωο, εφο, ερο; Eon, Ehon, Ewon, Eron, Ebon, Eram, Ebam.

The variety of pronouncing the digamma is another cause of infinite fluctuation, for as it was originally written with two gammas in the Æolick Ϝ; so it came into Latin written in the same manner, though called EF, and pronounced like our English v. Cicero ridicules a man for pronouncing *Fabius* like *Philosophus*; it ought to have been pronounced Vabius; and yet in words derived from a Greek Φ, the Latin F frequently took its place, Φευγω, Fugio. Though Φευγω would be pronounced *fugo*, by a Greek, and Vugo by a Latin.

The legitimate pronunciation of digamma was doubtless our English, w, as Bently* has clearly proved from the Latin word *vagitus*, a sound of nature from the wau, wau, of infants, like rugitus, hinnitus, mugitus, the natural sound of the lion, the horse, and the cow. But this sound of w, is, as it should seem,

* In his Homer, still unpublished, in Trin. Col. Cambridge.

by nature, subject to fluctuation, for how great is the number of our own countrymen, who never pronounce *v* or *w*, accurately? who *wend* and *waunt* and *wilify*. The true representative of this sound, *w*, or the Æolick digamma, in Latin is *v*; but we must suppose some such fluctuation in their manner of pronouncing, as well as among our own countrymen, for when the Greeks came to turn the Latin *v* back again into Greek characters, they wrote Ουεργιλιος, and Βιργιλιος, for Virgilius; that is, they fluctuated between *w* and *v*, Wirgilius or Virgilius, as we should distinguish the sounds in English; for the Greek beta* sounded like our English *v*; the modern Greeks pronounce Βιελος as we should utter the English letters *violos*, and the Latins made *vita* pronounced *wita*, from the Greek βιοτη. I have here been endeavouring to prove the fluctuation of this sound natural, and I can exemplify it still more forcibly in English, for though we say *wine*, *wick*, *wall*, from the La-

* In the work of M. Antoninus Τῶν ἑς ἑαυτὸν, he writes in the first page, Ουήρος for *Verus*; Βενετιανός for *Venetianus*; would not one suppose that a Latin, writing Greek should have known the true pronunciation of *V*?

tin, *vinum*, *vicus*, *vallum*, we still say *virtue** from *virtus*, *violence* from *violentia*.

There are three other usages of this sound; as, when we join it, first, with h the aspirate, pronouncing *whom*, *boom*; 2dly, when we subjoin it to a consonant, as, *swerve*, *suadeo*, &c.; and lastly, when we prefix it to a consonant, as *wrong*†, *wrest*, *wrench*. The first takes place in Greek, as in ΕΩ, pronounced first *eho*, and secondly *ewho*; the second in ΕΚΦΥΓΕ, ΔΦΕΙΝΗ, pronounced *ekwere*, *dwine*; the third in all words beginning with P, as Ρόδιος, written in Latin *Rhodius*, and pronounced *Wrodius*, like *wrong*.

I have said before that every aspirate approaches to a sibilant sound, or partakes of a hissing quality; it is this quality which gives it the power of gliding into s, and one word will exemplify this in full force, ὅλος‡, *whole*,

* Both from ἀρετή, *aretē*, *virtue*.

† By pronouncing oo, in these three instances, full, and afterward quickening the voice till you arrive at the sound these words ordinarily have, you find the power of the letter.

‡ ὅλος, *fulcus*; ὅλος, ὀχλός, ὄλκος, *Folkos*, *vulgus*, Lat. *folk*, Eng. *Marmor Cret. Chishull*.

solus * ; the first has a common aspirate, h ; the second adds, w, the digamma ; and the third turns the digamma into s, *bolos*, *wholos*, *solos* ; it is upon this principle that E ω becomes ϵ - ω , ϵ -ho, ϵ -hwo, ϵ -so ; and in Latin ϵ -ro is afterward substituted for ϵ -so ; but how ? not by turning s into r, but by introducing r between the two vowels of EO or E Ω ; and this is done to prevent the collision. Let not this be thought a bold or a hasty step, for the usage and authority is incontestable. *Μυσάων*, in Latin is *Musarum*, every genitive plural in Latin formed from $\omega\nu$ partakes of this usage, and whatever change or interposition of this sort is introduced for general purposes, will apply to one part of speech as well as another, to the verb, as easily as to the noun substantive.

The introduction of P into E Ω appears harsh at first, but its power of supplying the place of Σ is self-evident from the whole Dorick dialect, in which it terminates all the usual nominative cases in -ος ; as *λεγομενος* †, *Τιμοθεος*,

* *Solus*, as we should say in English, one entire. See *Vof. Ety.* in voce.

† *Spart. Decret.*

and, if I am not mistaken, Σ final, generally; as ἀρεταρ, for ἀρετας. It matters little, therefore, whether we introduce Σ or P into ΕΩ; whether we write εσω, Greek, or *ero*, Latin; εον, εομ, Greek, *eron*, *erom*, or *eram*, Latin*. But there is another more extraordinary usurpation of this letter when it assumes the place of N or M; for the Doricks write ἀποαρ †, τωρ νεωρ, &c. for ἀποαν, των νεων; and as the Greek language never admits M at the end of a word, all the tribes or dialects wrote EON instead of EOM, from ΕΩ, ΜΕ; and the Latins in compliance with their Dorick or Æolick stock, turned EON into EOR; this cause, distant as it may seem, is the real origin of the Latin passive verb in OR.

Another change of letters I must specify, which is that of N into A; in this there is no violence, for a vowel glides into the softest of the liquids, or a soft liquid passes so easily into a vowel, that the transition is almost imperceptible. Our grammars give us λεγοιατο for λεγοιντο, λελεγαται for λελεγονται, τιθεαςι for τιθενσι,

* See Vof. de permut. Litt. S in R.

† Spart. Decret.

εασι for ευσι. This change is all I require for turning HN into HA, or the contrary, a dialect allowed by every ordinary grammar, and I hope with this concession to have the data for the whole structure and formation of the verb.

This discussion commenced with the consideration of the change of Σ into Θ in the mood Ισθι; and it has been dwelt upon, more at large indeed than that single change required, in order to introduce most of those general principles upon which the formation of the verb depends. As we come to the tenses respectively, each change will be examined in its place, and if it does not correspond with the genius and analogy of the language, let it be rejected. I have nowhere descended to ask relief from the change or fluctuation of individual letters, in single words; this is a licence I disclaim, for it leads not to analogy, but confusion. But I assume those general principles of change, which are authorized, first, by nature in the construction of the organs; secondly, by fluctuation between cognate sounds; and lastly, by the genius and practice of the particular language I am treating of. I search

for this in the Dorick or Æolick form, evidently the parent stock; I confirm it by another language, the Latin, evidently a descendant of that family, and if proof results from the whole, I ask for some little indulgence in particulars.

Let us, after this digression, return to $\text{I}\sigma\theta\iota$, which I suppose to be evidently nothing more than EI , ΣI , *be, thou*, and with the Σ doubled $\text{EI}\Sigma\text{EI}$, passing from thence easily into $\text{I}\Sigma\text{EI}$, and $\text{I}\Sigma\Theta\text{I}$. In accounting for this, I exhibit $\text{E}\Sigma\Sigma\text{I}$ at the same time, for the one takes the I and the other the E of EI . In $\text{E}\Sigma\Sigma\text{O}$ I was once inclined to suppose the O was the sign of cause, as I still think it is in $\text{E}\Sigma\text{T}\Omega$ *, the third person. But $\Sigma\Upsilon$ passes as readily into ΣO as ΣI , and if this is thought preferable, let it be so. The persons of $\text{I}\sigma\theta\iota$ apply not directly to any other verb, for the verbs in $\text{E}\Omega$ follow EE from $\text{E}\Omega$, and the verbs in MI follow ETI or $\text{E}\Theta\text{I}$ from HMI . The third person of $\text{I}\sigma\theta\iota$ is $\text{E}\Sigma\text{T}\Omega$, which is no more than $\text{EI}\Sigma$, or $\text{E}\Sigma$, with T or TE for the sign of the third person E , *se*; T euphonick or epenthetic, and

* This is, however, dubious; see infra,

O the sign of the cause: thus ΕΣΤΕΟ (*be he—* who? O the *Cause*) becomes ΕΣΤΩ.

In the plural number (for I shall always omit the dual) ΕΣΤΕ is properly ΕΣΣΕ, T standing here for Σ, as Θ does in λεγεσθε, &c. and Σ being even in the plural the mark of the second person. How Σ becomes the representative of ΥΜΕΙΣ I pretend not to explain, for I think it is assuredly no part or fragment of that word, but taken from the singular in some old form that is lost; and the traces of which subsist in our own English YE; for I can derive THOU, DHOU, as well as ΣΥ from ΔΥ, or ΔΥΟ. I can derive YOU likewise from ΔΥ, dju, ju, yu, or you, and I conjecture that dje, je, ye, has the same origin. ΒΔΕΥΣ, ΖΕΥΣ, furnishes an example for arriving at ΣΕ, from ΒΔΥ, ΖΥ, ΖΕ, ΣΕ, but it is so obscure that I can assert nothing, and I could have wished to have found some analogy, as the Σ of this ΣΕ, by its representative T or Θ, is the foundation of the second person plural through every verb in every voice. I have no doubt of its alliance with our own YE, though I can find no proof to establish it.

ΕΣΤΩΣΑΝ is the third person plural in use, but evidently no original; the Dorick form ENTI, in the indicative, gives ENTΩΝ to the imperative, Εσμεν, Εστε, Εντι, Λεγομεν, Λεγε-τε, Λεγοντι, clearly prove this; and the real plural of this mood should be ΕΣΣΕ, ENTΩΝ. Let us examine this by the indicative, ΕΣΜΕΝ is ΕΣΣΟΜΕΝ, or ΕΣΣΟΜΕΣ, where ΜΕΣ is visibly from ΗΜΕΙΣ. ΕΣΤΕ, or ΕΣΣΕ, where ΣΕ is probably from ΣΕ, ΥΕ. What then ought the third person to be, from ΟΙ? Evidently ΕΙΟΙ, and with the euphonick Τ, ΕΙ-ΤΟΙ; after that by the passing of Ι into the liquid, ΕΝΤΟΙ; and, lastly, by a quickened pronunciation ENTI. By another analogy ΕΙΟΙ passes into ΕΙΣΟΙ, for Σ and Τ are equivalent, and ΕΙΣΟΙ again into ΕΙΣΙ; and, lastly, ENTI passes into ΕΑΤΙ, or ΕΑΣΙ, by the general change of the liquid Ν into Α, and the equivalence of Σ and Τ. I should not insist upon these minutiae, but they are general principles and compel me; and I now say, that from ENTI, of the indicative, we have ENTΩΝ, in the imperative, originally, and ΕΤΩΣΑΝ, or ΕΣΤΩΣΑΝ, only by variation. Ει-

ther of these forms is perfectly intelligible, for both signify BE, THEY; but of the final N I can give no account; neither do I know any thing of it in the dual number, where it is always the termination; this is one reason why I omit that number, and another is, because I do not think it original. I shall allow myself little licence in conjecture. What I assert, I believe; and if the proofs I adduce, are not satisfactory to others, I wish them to investigate the subject as carefully as I have done.

I have insisted the longer on this mood as it goes to solve all that relates to EE, the imperative of EΩ; and ETI, or EΘI, the imperative of HMI, for EΘI is still EΣI, *be thou*; and Σ becomes T, as in the second person plural: the persons follow of course. In EE, we find the imperative of all verbs in εω, or εομαι, and EE is the same word as EI without the pronoun, *be, existing*.

Potential mood.

EIHN.

It is remarkable that this mood consists of two parts, both which came afterward to fig-

nify *IF*, and both derived originally from the verb. *EI*, *be it*; *HN*, *were it*; we still say, *Be it* a good house or a bad one I must live in it: *were it* a good horse or a bad one, you would be obliged to ride it. In both these expressions the possibility, *be*, or *be not*, *were*, or *were not*, is implied; and this possibility we express by *IF*. I therefore render *EIHN*, *Be if, If be*, and I say the possibility is self-evident. I do not determine which part of the word you shall render *If*, or which *Be*; but I prefer the latter for the verb, as it takes the persons in what is commonly called the inflexion, but what is in reality only the pronoun, suffixed.

EI, *H*, Σ } *if thou were.* *EI*, *H_e* } *if he were.*
if, were, thou } *if, were, he* }

EI, *H*, *MEE* } *if we were.* *EI*, *H*, ΣE } *if ye were.*
if, were, we } *if, were, ye* }

EI, *H*, ΣAN } *if they were.* The potential mood
if, were, they }

EOIMI, from *EΩ*, answers in the same way, for *MI* is the person; the middle *I* is the substitute for *EI*, *IF*; $\begin{matrix} E, & O, & I, & MI \\ be, & cause, & if, & I \end{matrix}$ } *cause, I, if, be, If I (who cause the action) be; If I be.* The persons follow of course, and apply to the active and passive of all verbs in *EΩ*, as *EIHN* does to the verbs in *MI*. This explains also all

the potentials in *οιην*, *φιλοιην*, &c. which dropt the person MI, and followed EIHN instead of EOIMI.

Subjunctive mood.

EΩ, Ω.

Is common both to EIMI and EΩ, it is in reality nothing but the indicative in subjunction, and as the grammarians have been driven out of their optative mood in Latin, they may abandon this mood in Greek also, for the same reason, namely, that as it was found the optative was only another name for the potential, so is this only another form of the indicative. I do not deny a difference of sense, however, either in the Latin or the Greek; for the Latin, when *subjoined*, becomes an indicative, in English; as, when we render *abiit cum dixisset hæc; rediit, postquam vidisset*; and the subjunctive, in Greek, generally wants a particle. But the subjunctive particle has the power of turning an indicative into a subjunctive sense, as we see by the perpetual application of KE*, which is only KAI, EI; and the supposition contained might have

* AN partakes of this power both with the indicative and potential, and is the same AN, HN, *if were* it.

directed us long ago to the alliance of the two moods. But it will be said the declining is different. I say, declining there is none, but the application of the pronoun; and whether you decline ΕΙΣ, ΕΕΣ, ΗΣ, in the second person, it amounts only to BE THOU: convenience only preferred a distinction here, or made it, where there was none originally; and our English subjunctive explains this admirably. If you *were* a man you would fight. If I *be* Cesar, fear me. *Were*, and *be*, are in reality indicatives, used in subjunction. The persons of this mood follow of course, only, ΩΣΙ is originally ΩΝΤΙ. I sometimes think there is a contraction in this form, which does not exist in the indicative, for ΑΕΓΕΩ, indicative, is not contracted into ΑΕΓΩ, but drops Ε, ΒΕ, and preserves Ο *cause*. ΑΕΓΕΩ, I cause the existence of the action ΑΕΓ. ΑΕΓΩ, I cause ΑΕΓ.

Infinitive Mood.

EINAI, EIN, EMENAI, EMMENAI, EMMEN, EMEN, HMEN, EIMEN, HMEΣ, HMENAI, ENAI.

In all this variety what is to direct our

choice? EINAI is the word in use, and EIN is regularly conjugated from EΩ. Yet as I have said that EI or EΩ are neither of them capable of declension, but are changed by the assumption of adjuncts, so I find that N must, in this instance, either be an adjunct, which I think it is not, or be deducible by some process from EIMI. First, then, the change of M into N is not only the easiest of changes, as being cognate liquids, but, secondly, this change actually does take place, and goes to the construction of almost the whole verb, as I shall prove when I come to treat of EON. There is now another consideration. EIMI, as equivalent to EOMAI, is to be regarded as a passive voice; and though there is in reality no passive voice, as I shall soon demonstrate, yet the substitute for a passive voice is found by a reduplication of this auxiliary. If N is not endowed with sense, therefore, I assume the reduplication of EIM, and I find EIMEIM, without any adjunct of *Cause*, O, or person I; and I conclude that EIM, without cause or person, is the true infinitive both in form and sense; it was before mentioned that M was possibly an intruder in-

to this word. Let this be supposed, and the first form will be EIEI, the bare repetition of the basis, the second will be EIMEIM, and the third EINEIN, which I challenge for EINAI, by the ordinary rules of grammar, and I shall soon show the analogy by which N passes into A. There may be a second structure of the infinitive, and I think there cannot be a third; the second is, by considering EI singly, and NAI as the adjunct, expressive of an infinitive sense, TO BE; or EIN for EIM, and AI the infinitive sense; but we are then at a loss for EMEN, unless EIN may be supposed to pass into that form. I prefer AI to NAI as an infinitive sign in both cases, because it always appears in this form, when applied to constitute a passive voice, or the infinitive in general.

With these structures of EINAI, we have every form in which this infinitive appears, except HMEΣ. For EMENAI, HMENAI, &c. all convey different forms of the reduplication, and HMEΣ is a Dorick writing of HMEN, as ὀρθοῖς, χρεῖσσις, is used in the same dialect for ὀρθῶν, χρευσῶν*.

* See Vossius, Mut. Litt. N in S.

I have now attained that final AI which I wanted for the structure of the passive voice; and if I have given a satisfactory account of the origin of AI, the application of it is easy. I am not less fortunate, at least, than Mr. H. Tooke, who, in deriving our English particle to, from the Teutonick TAU-GAN, *to perform*, gives no account of the final AN, which is an infinitive sign like AI in Greek, and appears in our Saxon infinitive *knowen, to know*. TAUGAN, rendered by this principle, should therefore be—to to. But I shall now use AI as an infinitive sign, and write EOMAI, ΠΑΥΟΜΑΙ; and I say AI is from ΕΙΝΑΙ, and signifies to be. I form $\begin{matrix} \text{E, O, M, AI} \\ \text{be, cause, me, to be} \end{matrix} \} \text{I cause}$
me to be existing. $\begin{matrix} \text{ΠΑΥ, O, M, AI} \\ \text{cease, cause, me, to be} \end{matrix} \} \text{I cause me to}$
be stopped. $\begin{matrix} \text{ΤΥΠΤ, O, M, AI} \\ \text{beat, cause, me, to be} \end{matrix} \} \text{I cause me to be}$
beaten. (*Cause* here is the commencement of the action, and the action commences with, I.) at this point, the reason of adopting the passive form without E, ΤΥΠΤΟΜΑΙ rather than ΤΥΠΤΕΟΜΑΙ, becomes evident; and in the active ΤΥΠΤΩ, in preference to ΤΥΠΤΕΩ;

for it is readier to say, I *cause* the action, than, I *cause the existence* of the action.

I have now constructed my passive form complete, and I find that there is in reality no passive voice in Greek, otherwise than in English, by the aid of the auxiliary verb TO BE. The difference is, that by the coalition of vowel sounds, the Greeks were enabled to form the signs with the verb, and make them altogether one word. In English the consonant sounds would not harmonize, and the genius of the language preferred the separation. When I write, *I shall have been read*; I find four signs: *I*, the sign of the first person singular; *shall*, the sign of a future; *have*, the sign of a future beyond the perfect; *been*, the sign of a passive voice. I cannot form these signs into one word, in English, with READ; as, Readishalhavebeen. But, in Greek, I can write ΠΕΠΑΥΣΟΜΑΙ with the same signs, and call it a single word.

Participle.

ΕΩΝ, ΩΝ, ΕΙΣ, ΕΝΣ.

In explaining this participle common to ΕΙΜΙ, and ΕΩ, I claim the same privilege as

in the mood before, of considering N as the representative of M; and the same reduplication to carry it to the formation of the passive.

EΩM, *cause me to be, Cause existence to myself*, I have before shown is equivalent to BEING, EXISTING. It will be said, this is no more than EOM, which I have before made the indicative. But in the first place, it is distinguished by preserving the Ω of EΩ, which EOM does not; and in the next, Σ final always enters into the constitution of this word, either expressed, or implied. This Σ is equivalent to our English ING, the sign of the participle, and though I can give no origin for it, I shall prove by the effect, that EOMΣ, EΩMΣ, or $\left. \begin{smallmatrix} E, & O, & N\Sigma \\ \text{be, cause, ing} \end{smallmatrix} \right\}$ is, *causing being*, BEING.

In the first place, no Greek word terminates in M; but M and N are equivalent, as appears by the Latin neuter, for ΣΚΗΙΤΡΟΝ, is SCEPTRUM. And I could shew that M, in Latin, has the guttural sound of the French ON, which comes to an English ear like ΩΝΓ. The Latins depress the final Γ, but, as Cicero informs us, write *nobiscum*, because *cum nobis* presents an ob-

scene found. The reason then in Greek is, that as no word ends in M, M naturally became the kindred sound, N; EΩM, EΩN. And if we now subjoin Σ to this, we shall have every form of the participle, not only of EΩ, but the active and passive of every verb. For one form proceeded thus, EΩMΣ, EOMΣ, EONΣ; or EΩM *, EΩN, ΩN, which gives all the participles in ΩN; λεγῶν, λεξῶν, λεγῶν; and λελεχαῶνς, λελεχωνς, λελεχως. The other form proceeded by leaving out O the Cause, EOMΣ, EMΣ, ENΣ, EΙΣ, which gives all the participles in EΙΣ, or in Σ; for λεξας is λεξα-ENΣ, λεξανς, as appears by the genitive case λεξαντος; λεχθεις is λεχθενς, as appears by the genitive λεχθεντος; by EΙΣ of EIMI, and all the verbs in MI.

I am now to deduce the passive participle, and I desire once more, that the power of reduplication may be allowed me, till I shall prove it. I assume it here, and I say that every participle in OMENOS, is only the reduplication of EOM, or EOMΣ. EOMEOM becomes EOMEON with N final for M; and

* I am as fully persuaded that hōmo, Latin, is from the Greek O ΩM or ΩN, as that מִן Vir, in Hebrew is from עַם Est.

EOMEON becomes EOMEONΣ with the participial Σ. I now say that EOMEONΣ is EOMENOS, OMENOS, and MENOS, the termination of every participle passive, and middle, not made from ENΣ or EIS. You may try this again with the reduplication of ENΣ, and the result will be nearly the same, for EOMENΣ will pass into EOMENOS, with equal facility.

You have now the history of the two genitive cases on which all the Greek substantives turn. One in ΟΣ, ΝΤΟΣ, from ΟΝΣ, or ΕΝΣ; the other in ΟΥ, from ΟΜΕΝΟΣ, ΟΜΕΝΟΥ. Now, strange as it may seem, they are both the same; for ΕΟΝΤΟΣ falls into ΟΥ, thus, ΕΟΝΤΟΣ, ΕΟΝΟΣ, ΕΟΟΣ, ΕΟΣ, ΕΟ, ΟΥ. And in this there is nothing more strange, than what happens in every comparative in ΩΝ, *αμεινονα, αμεινοα, αμεινω*.

I have now accounted for every participle in the Greek language, for the ENS and LEGENS of the Latin: and I am confident that every noun in Greek has its termination and its case from the same source. Not as Dr. G. Sharpe, and the author of the article Philology, Encyc. Brit. suppose, from Ο, Η, ΤΟ. For then, Ο ΚΥ-

RIOΣ would be *cause* master *cause*. But O ΚΥ-
 RIONΣ, *the master being, the master that is,*
Dominus qui est; O is here the *cause*, the *ori-*
gin, the *person*, from whom the action com-
 mences; and O κυριος λεγει, *qui est Dominus O*
dicat. If I were to enter farther into this, I
 should be sent back to find out the termination
 of the cases. I can only say, that I believe
 every termination has its sense: that the Greek
 noun, or participle, is declined no more than
 the English; and that as the Greek verb is
 declined only by its adjuncts, so the noun has
 its adjuncts likewise, which form the termina-
 tions, but I cannot enter into this at present.

I have now done with EIMI, and all its
 moods, and I proceed to

EΩ, and EOM.

Here I find that EΩ is, in the active voice,
 the source of the principal tenses, present and
 future. That EOM is the source of every pre-
 terite, whether principal, or cognate, and that
 EOM, by the assumptions of AI, affords the
 means of obtaining a passive voice.

I shall begin with EΩ, and the first object

is to endow it with a future sense. I see no origin of a future sense, but an accent; and why $E\tilde{\omega}$ * should have a different sense from $E\omega$, I pretend not to determine. But the fact is so, and though it should be called begging the question in the outset, I beg this as a postulate, and as I have not begged before, and shall not beg again, I hope this will be granted me, if not a priori, at least from a consideration of its effects. With this for my element, or first principle, I proceed to obtain the introduction of Σ ; and when I have found $E\Sigma\Omega$, I stand upon firm ground. I have before mentioned the power of the digamma, and I shall now enter more minutely into it. Dionysius † of Halicarnassus, says, “the ancient Greeks were used to prefix the syllable OT , written with a single letter, before such words as began with a vowel; the form of this letter was like two gammas one upon the other, F ; and

* $E\Omega$ induo, $E\Omega$ sedeo, obtain a new sense by an aspirate ω . The other $E\Omega$ eo, I always consider as allied to $E\Omega$ facio esse, if not the same word; so nearly do I think *Existence* and *Motion* related.

† For all these authorities, see Maittaire, page 158, 159.

this was applied not only to such words as commenced with an aspirate, as *ἐλενη*, HEΛENH, FEΛENH; but upon others where the breathing was soft, as FANAΞ, FOIKΟΣ, FANHP, for *αναξ*, *οικος*, *ανηρ*." We have here the form and the true sound of the digamma, which corresponds exactly with our English w: and we have likewise the authority of Dionysius to consider it, not merely as an Æolick letter, but as common to all the ancient Greeks.

Again Quintilian says, "our masters used to write, *cervom*, *servom*, we now write, *cervum*, *servum*, with two u's (the v being pronounced *ou* like the digamma) in these words Claudius applied the Æolick letter with propriety." And afterward he says, "digamma is wanted in *servus*, and *vulgus* *."

The digamma was used for the aspirate H in *hircus*, *hostia*, *fircus*, *foftia*; and in the middle of words, as *δαFιον* for *δηιον*, *Ωον* *ovum*, *οις* *ovis*, *traho trafo*, *veho vefo*. It was turned into β, as *Βαδυ* for *αδυ*, *ηδυ*; and β was pro-

* Perhaps Quintilian did not know that the Cretans wrote *Φολκος*, which is only *οχλος*, *ολκος*, *Φελκος*; *Folk*, *wolgus*, *wulgus*, *vulgus*. See *supra*.

perly our English v, that is, w was pronounced v. Hesychius has likewise preserved a multitude of words written with the common Γ, which all had originally the digamma. Of these I have the whole catalogue from Bentley's Homer, still inedited, and preserved in the library of Trinity College, Cambridge. One example is sufficient, Γετος for Γετος, ΕΤΟΣ a year. The existence of this letter is still preserved in some marbles, and upon a medal of the Asturenians, written ΦΑΣΤΥ; Goltzius, tab. 17, Bentley.

Finally, the aspirate passes into Σ, as Ὑπο, Ὑπερ, sub, super; ΕΙ, si, and Θ, is written Σ by the Dorick dialect, in Σετω for Θετω, Παρσενε for Παρθενε, Ελσοιμι for Ελθοιμι, Σια for Θεα *, &c.

I have now the data before me for my process. I claim no privilege of indiscriminate change, no variation of individual letters; but such change, or adoption only, as is justified by the genius or usage of language, such as is general, and not peculiar.

From Εω, with the circumflex, I make εω

* Maittaire.

or *eho*, the next step is *εFω* or *éwo*, and the full form *εσω* *. Now *εῶ* is still preserved in every second future, and *εσω* in every first; I assert, there is no difference in sense whatever, that they are identically the same, except that the accent expresses in one form, what is expressed by the *Σ* in the other. When the accent exists, there is no *Σ*, when the *Σ* exists there is no accent. Thus *λεγῶ* and *λεγεσω* are the same; and in all the structure raised upon these tenses, the accent leads in one analogy, and the *Σ* in the other.

The structure raised from the accented *Ω* extends to only one tense in the two other voices, as *ΛΕΓῶ* *Λεγεμαι*. *I shall cause myself to be the object of the action*, *ΛΕΓ*.

But the superstructure of *ΕΣΩ* extends to every other future of the verb.

First, upon *Λεγεσω* I build *Λεγεσησομαι*, and this by a process which I shall now stop to explain before I advance farther.

I have requested the reader to suspend his judgment upon the reduplication of the infinitive and participle, and I shall now show that

* See Lennep's *Animadversions*, page 322.

the passive voice possesses this reduplication in many instances.

First future ΕΣΩ, is, by reduplication, ΕΣΗΣΩ, and from hence λεγεσῃσω, λεγεσῃσμαι, λεγεσῃσμαι. I have before noticed the change of Σ into Θ, and I have proved it by the Dorick dialect. From the same ΕΣΩ, would come λεγεσῶ, λεγεσῶμαι; but this is another branch, for the second future is not λεγεσῶμαι, but λεγῃσῶμαι, and the Η preserved marks it as a shortened λεγεσῃσμαι.

The first aorist ΗΣΑ (which I observe has no existence, and shall explain hereafter) makes ΗΣΗΝ for the first aorist passive, and ΗΣΗΝ becomes ΗΘΗΝ by the same change as in the future. Now ΗΣΑ will prove to be ΗΑ: ΗΑ and ΗΝ are the same word, and the two are joined to make a passive aorist. The process is ΗΣΑ, ΗΣΗΝ, λεγῃΣΗΝ, ἐλεγεσθην, ἐλεγεσθην, ἐλεγεσθην; and from hence the second aorist, ἐλεγεσθην from ἐλεγεσθην, leaving out the reduplication as the second future does when made from the first.

The perfect I shall consider by itself.

I have pursued this reduplication by antici-

pation ; for I have not yet prepared the preterites for this duty, but my object is to prove the reduplication as employed in the passive voice, and this is evident in the tenses here produced.

Let us now return to ΕΣΩ. I say ΕΣΩ gives every future but λεγμαι.

λεγεσω	λεγεσομαι	λεγσομαι	ΛΕΞΟΜΑΙ
λεγεσω	λεγεσησομαι	λεγσησομαι	ΛΕΧΘΗΣΟΜΑΙ
λεγεσω	λεγεσησομαι	λεγσησομαι	ΛΕΓΗΣΟΜΑΙ
λεγεσω	λεγεσομαι	λεγσομαι	ΛΕΛΕΞΟΜΑΙ *

The grammarians will perhaps contend for a shade of difference in λελεξομαι. But I assert that λεγμαι, λεξομαι, λεχθησομαι, and λεγησομαι cannot be distinguished by any different sense whatever, but what arises from the insertion or rejection of the reduplication. Λεγμαι and Λεξομαι differ only by having no reduplication, and the effect of this I shall hereafter explain. I shall return to this subject again, as soon as I have raised the preterites, but these I now stand in need of, to give the verb consistency.

* This augment will be accounted for.

EOM, I have said is the fountain of every preterite tense; with the infinitive adjunct AI, it gives the passive voice; without AI, it is by various forms and combinations the universal preterite.

I shall first shew that it is the same as EON, not only by the alliance of M and N, as in *τεμπαλιν, εμβαινω*, commendo, conjuro, &c. but from its original form and produce.

We have already assumed EON, EEON, HON, or HN, as the imperfect of EΩ, and EIMI. Now that EON is EOM appears specifically, by the Latin imperfects made from it, ERAM and EBAM, both ending in M, and still more undeniably, in the imperfect passive E-λεγεOMην, from the active ΕλεγεΟΜ; and as ΕλεγεΟΜ becomes ΕλεγοΜ, so ΕλεγοΜην, the passive, follows of course. Ελεγομ or Ελεγον, signifies, *I did cause me to say*. But what the passive termination HN added to Ελεγομ is, or what it signifies, is a matter of no small difficulty. If Ελεγομ expresses, *I did cause me to say*, Ελεγομην ought to express, *I did cause me to be said*. But how to assume HN for an infinitive

in this termination, like AI in the present Λεγομαι, is matter of great doubt.

That HN is not the imperfect of ΕΩ, or ΕΙΜΙ, in this instance, seems harsh* to assert, but nevertheless, I observe throughout the whole passive and middle voice, wherever it is preceded by M it is not declined like the imperfect HN, and I think not noticed at all in the declining. Ελεχθην and Ελεγην are declined like the imperfect regularly, ην, ης, η; but HN with M preceding, constantly by ΣΟ, ΤΟ; and this throughout both voices, λεγοιμην, ελεγοιμην, ελελεγμην, ελεξαμην, λεξαιμην, λεχθησοιμην, λεγησοιμην, &c.

I will first trace the structure of the persons from the active, in order to exhibit the form, and then reason from the form to the sense.

Ελεγον, or

ΕλεγοΜ, Μ, 1st person, I did cause me to say.

I did say.

ΕλεγεΣ, Σ, 2d

Thou didst cause thee.

Ελεγε, Ε, 3d

He did cause him.

* The great inconsistency arises from HN active, and HN passive. Δοιην, λεγοιην, decline ης, η. Δοιμην, λεγοιμην, σο, το.

These are all according to the regular analogy; no declining, but the addition of the persons. Let us next see how the passive persons are formed from these.

ΕλεγοΜ ΕλεγοΜ,ΗΝ

ΕλεγεΣ ΕλεγεΣ,Ο

Ελεγε Ελεγε,ΤΟ. Τ, epenthetic, like

λεγεΤαι.

All these likewise follow an analogy by adding ΗΝ, Ο, and ΤΟ, to the active person. But what power have these terminations to effect a passive sense? This must be shewn, or else the whole passive and middle moods in ΜΗΝ are unaccounted for. I will now, therefore, show that the passive sense is contained in ΗΝ for the first person, and in Ο, for the second and third; and this by an analogy which pervades all the terminations in ΜΗΝ; though I must leave the reason of it still a mystery.

Active.

Ελεγε-ΟΜ ΕλεγεΟΜ-ΗΝ. ΗΝ contains the passive sense.

ΕΛΕΓΕ-Σ ΕΛΕΓΕΣ-Ο. Ο contains the passive sense.

ΕΛΕΓ-Ε ΕΛΕΓΕ-ΤΟ. Ο contains the passive sense.

What if I should now say that ΗΝ in the first person, is equivalent to ΑΙ in Λεγόμεαι, that it carries an infinitive sense with it, that ΕΛΕΓΕΟΜ-ΗΝ signifies—I did cause myself *to be* said; I was said? I do not assert this, for I know the objections to it; but I can show that this ΗΝ is neglected in the second person, &c. after having given a sense to the first, and that Ο then becomes the distinction between the active and the passive form. And I now say, that by declining ΕΛΕΓΕΟΜ with the Ο we have the regular distinction through the three persons. For thus, I believe,

ΕΛΕΓΕ-ΟΜ

ΕΛΕΓΕ-ΟΣ is ΕΛΕΓΕΣΘ

ΕΛΕΓΕ-ΟΤ is ΕΛΕΓΕΤΟ.

I find this analogy hold good through all the moods in ΜΗΝ, for

Λεγοιμι is passive λεγοιμην

Λεγοις

λεγοι-ος, λεγοισο, λεγοισο,

Λεγοι

λεγοι-οτ, λεγοιτο.

And wherever the terminations ΣΟ, ΤΟ, occur, I see the same analogy hold good. For in the imperative Λεγε; Λεγεο, with Ο, evinces the passive sense, as Λεγεος, Λεγεσο, λεγεο, λεγε; λεγεοτ, λεγετο; λεγεστο, λεγεσθω. Try this with every mood in the passive and middle voice, the result will be the same, and in the pluperfect ελελεγεμην, will form

ελελεγεμην

ελελεγεος

ελελεγεσο, ελελεγσο, ελελεξο.

ελελεγεοτ

ελελεγετο, ελελεγτο, ελελεκτο.

In the active ελελεχειν, there is something in ειν that seems to refer to the infinitive ειν of ειναι, which may give a shadow of support to ΗΝ as an infinitive in the passive, and middle tenses; but I cannot render ΗΕΙΝ neatly, which I suppose to be the first form of ΗΜΗΝ with an infinitive sense. It is possibly ΕΟΜ, *cause me be*; ΕΕΟΜ, *did or have cause me be*; ΕΕΟΜΕΙΝ, *I have caused me to be*; ΗΕΙΝ, *have*

caused to be; active. HMEIN or HMHN, *I have caused me to be*; passive. It may be thus; but I assert nothing.

I give the whole reasoning upon this termination in MHN, as purely hypothetical; I state my own doubts and difficulties candidly, and I hope to experience candour from those who may have investigated this point more successfully, professing to wait for information on this subject from every proficient in studies of this nature.

I must now return again to EOM, EON, HN, and HA; and I find that ON, N, or A, respectively from these, form every preterite termination, and I must account for the K introduced into HA, by which it becomes HKA, the origin of the perfect. My own opinion is, that it is void of sense, and purely epenthetical, to prevent the collision of H and A. But if a sense is required by others, let it be sought for in הָיָה, or any other word that shall appear preferable: I feel myself that the Greeks (who always formed one perfect without it, and who disregarded it frequently in that perfect, where it ought to exist) paid little attention to this K,

and found very little expression in it, otherwise they would not so readily have written $\tau\epsilon\theta\nu\eta\omega\varsigma$, $\epsilon\varsigma\alpha\omega\varsigma$, &c.

I mentioned that this tense of EON was wanting to give my verb consistence, before I proceeded, and having now obtained a future from EΩ, by means of an accent, digamma and sigma; and a preterite by means of EOM; I shall raise two paradigms conformably to these principles.

First Paradigm.		Second Paradigm.	
Pres.	$\Theta\upsilon\omega$	Present	$\Theta\upsilon\epsilon\omega$
Fut.	$\Theta\upsilon\tilde{\omega}$	Future	$\left\{ \begin{array}{l} \Theta\upsilon\epsilon\sigma\omega \\ \Theta\upsilon\sigma\omega \end{array} \right.$
Aorist	$\left\{ \begin{array}{l} \Theta\upsilon\eta\omicron\nu \\ \epsilon\Theta\upsilon\epsilon\omicron\nu \\ \epsilon\Theta\upsilon\omicron\nu \end{array} \right.$	Aorist	$\left\{ \begin{array}{l} \Theta\upsilon\eta\sigma\alpha \\ \epsilon\Theta\upsilon\epsilon\sigma\alpha \\ \epsilon\Theta\upsilon\sigma\alpha \end{array} \right.$
Perfect	$\left\{ \begin{array}{l} \Theta\upsilon\eta\alpha \\ \tau\epsilon\Theta\upsilon\epsilon\alpha \\ \tau\epsilon\Theta\upsilon\alpha \end{array} \right.$	Perfect	$\left\{ \begin{array}{l} \Theta\upsilon\eta\kappa\alpha \\ \tau\epsilon\Theta\upsilon\epsilon\kappa\alpha \\ \tau\epsilon\Theta\upsilon\kappa\alpha \end{array} \right.$
Plusq. perf.	$\epsilon\tau\epsilon\Theta\upsilon\epsilon\alpha$	Plusq. per.	$\left\{ \begin{array}{l} \Theta\upsilon\eta\kappa\epsilon\iota\nu \\ \tau\epsilon\Theta\upsilon\epsilon\kappa\epsilon\iota\nu \\ \epsilon\tau\epsilon\Theta\upsilon\kappa\epsilon\iota\nu \end{array} \right.$

Of the augments I shall treat separately; at present, I request attention to $\Theta\upsilon\omega$, $\Theta\upsilon\tilde{\omega}$, $\epsilon\theta\upsilon\omicron\nu$,

τεθυα, without Σ in the future, or Κ in the perfect; and to θυω, θυεω, εθυσα, τεθυκα, with Σ and Κ. I find each paradigm following its own analogy, as already laid down. I find ON, the aorist of the first paradigm, exactly equivalent to A, the aorist of the second (ON from EON, and A from HN) and I say, that the sense of the respective presents, futures, aorists, perfects, and pluperfects, are the same.

Shall it be thought I have taken a liberty in assuming ετεθυεα for a pluperfect? No.—Our grammars all give ηδεα for ηδειν, ετεθηπεα for ετεθηπειν, which are both proofs that N and A are equivalent; that HN and EA, or HA, are the same, and both of them are the original and pure pluperfect, before Σ and Κ became epenthetical, possibly, before they existed in the verb at all.

It will now appear in what manner θυω presents its basis θυ throughout the verb; in what manner θυ has its adjuncts from an auxiliary; in what sense both θυ, Εω, ON, HN, EA, are, properly speaking, indeclinable: and how a Greek verb, comprehending more inflexion

than the verb of any other language, is in fact not more inflected than our own, made up of adjuncts like our own, and raised up to a structure of the greatest magnitude from EΩ and EOM, or rather EΩ only, which is itself indeclinable also.

Having constructed this fabrick so far, I must return to the consideration of the future, for I have hitherto regarded EΩ and EOM as the means of acquiring a future and preterite form and sense; and EΩ, as the source of the future, now requires contemplation, not in its nature and power, but in the form it appears, which is, ΕΣΟΜΑΙ.

E, is the basis; Σ, the sign of a future; O, the cause; M, the object; ΑΙ, the sign of an infinitive; and literally to be rendered

E, Σ, O, M, ΑΙ, } I shall make
of existence, I shall, Cause, me the object, to be,
or cause myself to be.

ΕΣΟΙΜΗΝ. E, the basis; Σ, future; O, cause; I, if, or, be; M, the object; ΗΝ, if, or, be. I have shown in ΕΙΗΝ, already, the power of EI, and of ΗΝ, they both exist in this and all potential moods, and I need not

repeat how they are applied here to a future, as before to a present tense.

ΕΣΩΜΑΙ, is again the indicative repeated, as in the present, with Ω instead of Ο, the distinction of the subjunctive.

ΕΣΕΣΘΑΙ, is only ΕΣΕΣΑΙ or ΕΣΕΣΣΑΙ, with Θ in the place of Σ; and ΕΣΕΣ reduplicate, is the true passive form; the basis, and the future sign repeated with ΑΙ, the true sign of the infinitive; and ΑΙ forming every infinitive, in every voice except the present active λέγειν, proves itself, first, equivalent to ΕΙΝ, as by the reduplication above-mentioned; and secondly, as the universal representative of an infinitive sense.

ΕΣΟΜΕΝΟΣ, is again ΕΟΜ reduplicate, or ΕΟΜΕΝΣ, ΕΟΜΟΝΣ, with Σ the future sign, ΕΣΟΜΟΝΣ, ΕΣΟΜΕΝΟΣ.

We have now all the moods with the participle of the future, and this tense without the Σ, is the prototype of the passive verb in ΟΜΑΙ; with Σ, or the equivalent accent, the prototype of every future, passive and middle.

The last tense of ΕΙΜΙ, or ΕΩ, is ΗΜΗΝ.

But the analogy of this tense has been dis-

cussed already, in treating of the imperfect passive. And it is remarkable that, according to the authorities produced by Maittaire, page 44, this tense should be considered by the Greeks themselves, as unsupported by ancient usage, and adopted only by some of the later authors.

Thus have I examined the whole of the verb EIMI to its minutest particle. EIMI itself shall be called a passive if thought requisite, for EOMAI: but I think it is not so, because in all its various forms EMI, EMMI, HMI, &c. I never find EOMAI extant; and to prove it a passive, M must be proved to be the object, instead of the cause, which I think the whole analogy of the verbs in MI resists, and all the persons of EIMI are active.

THE AUGMENT.

In my former treatise I made a happy conjecture on the augment; what was then conjecture I now hope to prove.

I have not denied the possibility of an augment upon EIMI* itself, for the I may be one.

* See Lennep's Etymol. in voce EΩ.

but I think it is not. The first augment I can discover precisely, is in the imperfect, as it is called, but what I name the preterite; and, though I have said before that EOM present, and EOM preterite, were the same word, I now imagine that EOM receives its preterite sense and form by the reduplication of E, that is, by an augment in the beginning; so that if EOM is SUM, EEOM is ERAM. EEOM written with an N becomes EEON, HON, or HN. This augment proceeding with every preterite tense in the language, establishes the truth of this position, and I shall shew its power by its application.

Let us take it first in the imperfect $\Lambda E \Gamma \Omega$, $E \Lambda E \Gamma \Omega N$. $\Lambda E \Gamma$, takes EEOM, $\Lambda E \Gamma E E O M$; take the augment from EEOM and give it to the basis, you have $E \Lambda E \Gamma E O M$, and thence $E \Lambda E \Gamma E O N$. E, is the preterite sense; $\Lambda E \Gamma$, the basis; E, existence; O, cause; N or M, me, the object; $\left. \begin{array}{l} \text{did, say, be, cause, me} \\ E, \Lambda E \Gamma, E, O, N, \end{array} \right\}$ I did cause the existence of the action, $\Lambda E \Gamma$, to me; after this, throw away E, be, existence (as it is always thrown away from its awkwardness) and

the sense is, *I did cause me [to] say. I did say.*

Let us next try this in the passive; its first form would be ΛΕΓ,ΕΕΟΜ,ΗΝ, with the augment transferred to the basis ΕΛΕΓΕΟΜΗΝ, and thence, with Ε, be, rejected, ΕΛΕΓΟΜΗΝ.

The next augmented tense is the aorist; ΛΕΓΕΣΩ, ΛΕΓΗΣΑ, transfer the augment to the basis, you have ΕΛΕΓΕΣΑ, and from thence ΕΛΕΓΣΑ, ΕΛΕΚΣΑ, ΕΛΕΞΑ. We are here to observe that the Σ of the future continues as a characteristic in this aorist, and whenever I shall understand what an aorist really is, this Σ will distinguish its sense from the other preterite sense of the perfect. Let us next carry this to the passive; ΕΣΩ, the future, becomes by reduplication ΕΣΕΣΩ and ΗΣΑ, ΕΣΗΣΑ; change Σ into Θ, εσηθα, add the ΗΝ reduplicate, you have ΕΣΗΘΗΝ; the first form then of this aorist passive would be ΛΕΓΗΑΗΝ, with ΗΑ, ΗΝ, reduplicate. Add the Σ of the future, ΛΕΓΗΣΗΝ; change the Σ in Θ, ΛΕΓΗΘΗΝ, transfer the augment to the basis, ΕΛΕΓΕΘΗΝ, and thence ΕΛΕΓΘΗΝ, ΕΛΕΧΘΗΝ.

This process is tedious, but perfectly analogous.

Let us now proceed to the perfect, for ΕΛΕΓΟΝ, the second aorist, is formed like the imperfect, and ΟΝ is equivalent to Α, of the first aorist. The perfect in its first form would be ΛΕΓΗΚΑ; and by the transfer of the augment, ΕΛΕΓΕΚΑ, ΕΛΕΓΚΑ, ΕΛΕΧΑ. How the Λ becomes prefixed, I do not clearly see: but I can conceive that Λ reduplicate gives a stronger preterite sense than the aorist has, and makes this a purer perfect,—a more complete preterite than the aorist. Let us next carry this to the passive; ΛΕΛΕΓΗΜΑΙ does not reduplicate ΗΝ in the termination, because it has Μ the object, and ΑΙ the infinitive, like the present; and it is for this reason neither of these tenses have the reduplication. To form this tense we must revert to ΛΕΓΗΚΑ, the first form of the perfect active. ΛΕΓΗΚΑ, according to my position, is the same as ΛΕΓΗΝ, or ΛΕΓΗΑ, for Κ, I consider as epenthetic; ΛΕΓΗΑ, with Μ, the object, and ΑΙ, the infinitive, becomes ΛΕΓΗΝΜΑΙ, or ΛΕΓΗΜΑΙ; transfer the augment to the basis, ΕΛΕΓΕΜΑΙ,

and thence ΕΛΕΓΜΑΙ, or with the Λ, ΛΕΛΕΓΜΑΙ.

We proceed now to the last augment of the plusquam perfect, depending originally on the same formation as in the other tenses, but more conspicuous; for in whatever form you shall contemplate the termination, it makes no difference in respect to the constitution of the augment. ΛΕΓΗΑ, the first form of the perfect becomes ΛΕΓΗΚΑ, and the pluperfect ΛΕΓΗΚΕΙΝ; transfer the augment to the basis, and you have ΕΛΕΓΕΚΕΙΝ, and next ΛΕΛΕΓΕΚΕΙΝ; but the pluperfect, or more than preterite, requires a new augment, and therefore we form ΕΛΕΛΕΓΕΚΕΙΝ, and from hence ΕΛΕΛΕΓΚΕΙΝ, ΕΛΕΛΕΞΕΙΝ, and in the passive ΕΛΕΛΕΓΜΗΝ, with two augments; and these two augments express a sense more than preterite,—a complete pluperfect.

Here we must advert to the nature of the augment, which at its first appearance in the imperfect, was stated to confer a preterite sense. And having once given it that power, it will be readily granted, that doubling the augment doubles the power; that is, makes a preterite

more preterite; this is all I ask for. Then ΕΤΕΘΗΠΕΑ, will be more preterite than ΤΕΘΗΠΑ, ΕΛΕΛΕΧΕΙΝ more preterite than ΛΕΛΕΧΕΙΝ, or ΛΕΛΕΧΑ.

I have said before that I could give no sufficient reason for the reduplication of the first consonant in the perfect; but it will perhaps be allowed that some reason may be found for doubling the consonant, because the double augment of the pluperfect could not take place without it, nor does it take place in verbs beginning with a vowel, though some attempt it, as *εωρεχειν*. That the consonant redoubled is a *sign* and not a *sense*, appears from the consideration of its varying with its proper verb, for if it is Λ, in *λεγω*, it is Τ, in *τυπτω*. It is to be observed also, that the augment derived from ΕΩ, without the repetition of the first consonant of the basis, is still used in *Ειληφα*, *Ειμαρμαι*, *Συνειλεγμαi*, &c. and perhaps this is the original and genuine augment of the perfect, while the reduplication was adopted only for convenience.

The trouble of constructing the pluperfect in its termination might be spared, by turning the

original EA at once into EIN, for A throughout the verb passes readily into N, as does EA into EIN, or HN, either infinitive or imperfect; and the process I have formed is not satisfactory to myself.

The paulopost future is only the augment of the perfect added to the future $\Lambda\epsilon\epsilon\text{OMAI}$, $\Lambda\epsilon\Lambda\epsilon\epsilon\text{OMAI}$.

Thus I have endeavoured to give a clear idea of the augment of the verb as well as its terminations; and as the whole fabrick is raised upon one consistent system, and unites in all its parts, there is reason to conclude that it is well founded,

THE PERSONS.

I have gone through the persons of EIMI and $\text{I}\Sigma\Theta\text{I}$; proving, as I proceeded, that they are not inflexions, but pronouns in adjunction with the verb. It cannot be required that I should now prosecute the inquiry through every mood and tense, for the labour is endless. I shall take one tense in Ω , one in OMAI; which with HN and OMHN will be sufficient to give a general idea,

In the active voice, ΛΕΓΕΩ, or ΛΕΓΩ, follows ΕΩ.

Λεγω, I (cause) say,—who cause? I.

Λεγεις, thou say.—who cause? Thou, Σ.

Λεγει, he say.—who cause? He, Ε.

Λεγομεν or λεγομες, we say.—who cause? We,
ημες.

Λεγετε or λεγεσθε, ye say.—who cause? Ye, Σ,
plural.

Λεγουσι or λεγουσι, they say.—who cause? They
οι.

There is much harshness in the plural, that Τ, which in the singular is epenthetic before Ε, *he*, the third person, should be found to represent the second person in the plural; but the obscurity is radical, as the Greeks have no plural of ΣΥ, and adopt Υμεις, or ΥΜΜΕΣ, from some more ancient stock, possibly Pelasgick. From Σ, in the singular, I can discover the Δ of ΔΥΟ, through the medium of Ζ, but when Σ is lost in the plural, I dare not go farther.

The third person plural is easily reconciled,

for ENTI of EIMI, and ONTI of Ω, or ΕΩ come readily with the epenthetic letters from EOI, or EIOI; and OI passes into I without difficulty.

Λεγομαι, I cause me to be said.

Λεγεις, Thou cause thee, &c.

Λεγεται, He cause him, &c.

Λεγομεθα, We cause us, &c.

Λεγεσθε, Ye cause you, &c.

Λεγονται, They cause them, &c.

In Λεγομεθα and λεγεσθε, we want the final AI infinitive; and though I suppose it to exist in A and E final, I cannot assert it. By comparison with the other four persons it ought to be so. For

Λεγω, active, gives λεγο-αι, pass. and with M,
λεγομαι.

Λεγεις, act. gives λεγεις-αι.

Λεγει, act. gives λεγεται-αι.

Λεγοντι, act. gives λεγονται-αι.

It is probable, therefore, that

Λεγομεῖς, act. gives λεγομεσθ-αι, λεγόμεσθα.

Λεγεσε, act. gives λεγεσθ-αι, λεγεσσ-αι, λεγεσθε.

Of the dual I profess my ignorance, for I cannot find a basis for *ον*, the dual sign.

λεγομεθον preserves *μ*, the object.

λεγεσθον preserves *σ*, the object.

λεγεσθον ought to be λεγεῖτον.

But I suspect the whole dual of illegitimacy.

HN appears not in the active voice of verbs in Ω, unless ελελεχειν is to be ranked under this head, which follows the Σ, &c. of HN. But in the verbs in MI, HN appears and follows HN of EIMI, keeping the long vowel singular : and ΩN of ΕΔΩΝ, ΕΓΝΩΝ, &c. conforms to the same analogy.

ΟΜΗΝ.

Ελεγομην takes its persons thus,

Ελεγομ-ην,—M, the object.

Ελεγε-σο,—Σ, the object.

Ελεγε-το,—T, the object.

Ελεγομε-θα,—M.

Ελεγεσ-θε,—Σ.

Ελεγον-το,—T.

Here the difficulty stated above recurs, for if HN is really EOMEOM repeated in the form EOMHN; HN ought here to be declined like HN of EIMI. If HN is the infinitive in place of AI, or EIN, it vanishes in the second and third persons, and I know not how to say it is understood. One thing is evident, that the active declined with the object gives the termination, and an active with AI, and ~~the~~ object, is a true passive; this accounts for all the terminations except the first person, Ελεγομένην. I state the difficulty candidly, and I wait for instruction or correction. Perhaps the resolution is obvious, but I have overlooked it.

HN of the aorists is clear, it follows the HN of EIMI.

DEDUCTIONS AND CONCLUSION.

I have now raised my whole verb upon the simplest of all foundations, two vowels, E and O. And if it shall be asked whether I really think the Greeks effected all these intricate combinations by design, I answer, no. I conceive they grew of their own accord, as the

desire of expressing a sense required, that they are all founded on necessity, and that necessity gave language to man first independent of parts of speech, and afterward divided as use and practice dictated. I conceive that all these combinations consisting of adjuncts originally separate, liquidated into verbs, and became single words, that they are still capable of analysis, and resolve themselves back again into their component parts; that the analysis itself is intricate, but that the elements when found, are simple in the extreme; that the basis of every verb is a sound expressing an idea, without regard to part of speech, though properly a *name*; and that all the adjuncts are names also of person, time, number, or manner. The coalition of these go to form an idea endowed with motion or action, the characteristic of the verb; this coalition in the Greek language was more easy from the prevalence of vowel sounds, and languages which had not this advantage, still keep the adjuncts separate. Let us try this in our own language.—*Never till after that you shall have been at Rome, will you understand the intrigues*

of the Conclave. Here are no less than seven adjuncts to the verb, BE; with us they are all separate; in Greek the whole seven might be expressed in two separate, and the others comprehended in inflexion. The difference to the eye is great, to the mind, is none.

But it will be said, if this is true in Greek it ought to be true in other languages. I know not many languages, but in all I know, it is true, allowing for the different manner of putting the elements together. The Latin forms the foundation of Italian, Spanish, and French. I cannot enter into the detail of the Latin, but if I give the distinguishing features of it, I account for four languages at once.

Sum* is only EOM with the digamma, expressed by s: EΙΣ, ΕΣΤΙ, ΕΣΣΟΜΕΣ, ΕΣΤΕ, ΕΝΤΙ or ΟΝΤΙ, give ESUM, ES, EST, ESUMUS, ESTIS, ESUNT†.

* For the whole of the Latin verb, see Dr. G. Sharpe. For though we do not agree in particulars, the idea is the same.

† All these are found on monuments, or in the Laws of the XII tables.

ΕΞΟ,	^{alive} imperfect	ES
ΕΟΙΜΙ		ESIM *
ΕΣΑΙ or ΕΑΙ		ESSE
ΕΟΜ		ΕΡΟΜ, ΕΡΑΜ
ΕΟΙΜΙ or ΕΞΟΙΜΙ		ESSEM
ΕΩ̃ or ΕΣΩ		ERO
ΦΥΜΙ		FUI
ΦΥ-ΕΟΙΜΙ		FUERIM
ΦΥ-ΕΣΑΙ		FUISSE
ΦΥ-ΕΟΜ		FUERAM
ΦΥ-ΕΣΑΙΜΙ		FUISSEM
ΦΥ-ΕΣΩ		FUERO
ΦΥ-ΕΑΙ		FUËRE, FORE
ΦΥΤΟΣ		FUTUS, FUTURUS

Here is the whole verb substantive except Futurus; RUS and DUS, in Latin, have another origin. And I now add, that every Latin verb depends upon ΕΩ, and ΦΥΜΙ, by the same analogy.

* Eſim and eſcit, are in the XII tables, and made from εοιμα and εσποιμα. I have never yet found an instance where I was ſure that Eſit was future.

ΕΩ	Ε	ΕΟΙΜΙ	ΕΑΙ or ΕΣΑΙ
Ama-co	Ama-e	Ama-em	Ama-ere
Ama-o			
Amo	Ama	Amem	Amare

ΕΟΜ	ΕΟΙΜΙ or ΕΣΑΙΜΙ
Ama-ewom	Ama-ewaim
Ama-ebom	Ama-eraim
Ama-ebam	Ama-erem
Amabam	Amarem

ΕΩ̃ or ΕΣΩ
Ama-ewo
Ama-ebo
Amabo

ΦΥΜΙ	ΦΥΕΟΙΜΙ	ΦΥΕΑΙ or ΦΥΕΣΑΙ
Ama-fui	Ama-fuerim	Ama-fuisse
Ama-wui	Ama-wuerim	Ama-wuisse
Ama-wi	Ama-werim	Ama-wisse
Amavi *	Amaverim	Amavisse

* V, in Latin, is pronounced w.

ΦΥΕΟΜ

Ama-fueram

Ama-wueram

Ama-weram

Amaveram

ΦΥΕΣΑΙΜΙ

Ama-fuiffem

Ama-wuiffem

Ama-wiffem

Amaviffem

ΦΥΕΩ or ΦΥΕΣΩ

Ama-fuero

Ama-wuero

Ama-wero

Amavero

Passive,

EOM

ΕΣΕΣΟ

ΕΟΙΜΗΝ

ΕΝΑΙ

Ama-eom

Ama-ere

Ama-ewer

Ama-weri

Ama-or

Amare

Ama-er

Ama-eri

Amor

Amaer

Amari

ΕΕΟΜ

Ama-ewom

Ama-ebom

Ama-bor *

Amabar *

ΕΟΙΜΗΝ

Ama-weoim

Ama-weoir

Ama-wer

Amarer

* So, ΕΕΟΜ, ΕΒΕΟΜ, -erom, eram.

ΕΣΟΜ

Ama-weom

Ama-beom

Ama-beor

Amabor

ΦΥΤΟΣ

Ama-futus

Ama-wutus

Ama-wtus

Amatus.

ΕΟΜ ΦΥΜΙ

Sum vel fui, &c.

In the verb substantive and active I conceive there is no change proposed, but what will be readily admitted; in the passive, the final *ϝ* is not so clear, but it follows by analogy, and may be established hereafter by proofs.

In forming the perfect active from *Fui* and *Φυμι*, no violence is committed equal to what the language itself justifies in *potui*, from *potis fui*. And though I have selected a verb easiest for my purpose, I have the means before me to carry *fui* into others that seem less disposed to it: for even *dixi* appears to be formed by

turning the digamma into s; dicfui, dicwui, dicwi, dicfi, dixi.

In shewing the Latin verb to stand upon the same principle as the Greek, upon a basis and an auxiliary, I show that the modern languages built upon the Latin conform to the analogy I have established. The French, Italian, and Spanish, preserve little of their northern connection, our own language is still Saxon radically, in which the verb substantive is exactly, both as to form and sense, the identical Greek EOM. The little inflexion we have consists of a basis, and the auxiliary DO. Lovest, *Love doest*; Loveth, *Love doeth*; Loves (formed by turning Θ into Σ) *Love does*; Loved, *Love doed*, *Love did*. This is the reason why Loveth and doth Love are equivalent, and why DO cannot be added wherever our verb is declined. The rejection of D, by which *Lovedoeth* becomes *Loveth*, is an attempt to make a vowel coalescence, and is not more extraordinary than *Possu*, in Latin. *Potis fui* becomes *potiwui*, *potwui*, *potui*. The omission of s is correspondent to our rejection of D.

In Hebrew, the whole termination of the

E. Ω.
Existence. Cause.

EΩ,
Existence, Cause.
Who is the Cause? I.

EΩ.
I cause, be.

EΩ, I cause be,
Present time, and source of the future.

With the accent,
Eω,
Future of the first form.

With Σ,
Eσω,
Future of the second form.

EΩ, ME, I cause me be,
Present time, and source of the preterite.

EOM,
Which, with the augment as a sign of the
preterite, becomes
EEOM, EEON, HON, HN, HA.

HA,
Attached to the future by Σ,
HΣA,
Aorist.

With K,
HKA,
Perfect.

EΩ, ME, AI, I cause me to be existing,
Present time, and source of the passive form.

EOMAI,
Equivalent to the neuter EIMI, I be.

OMAI,
I cause me to be,
Termination of the passive form.

EΩ, I cause be,
Adjunct of the verb active.

TIEΩ,
I cause *pay* to be,—to the object.

With E rejected,
TIO,
I cause *pay*,—to the object.
I pay—the object.

EEOM,
Adjunct of the preterite.

TIEEOM,
TIEOM,
I caused me to be *paying*,—the object.

With E rejected,
TION,
I caused me to *pay*,—the object.
I did *pay*,—the object.

EOMAI,
Adjunct of the passive.

TIEOMAI,
I cause *pay* to be,—to be to me.

With E rejected,
TIOMAI,
I cause *pay* to be to me.
I cause me to be *paid*.
I am *paid*.

Eω. First Form.

Future, adjunct.

TIEω, I shall cause *pay* to be.

TIω, I shall cause *pay*.
I shall *pay*.

Eσω. Second Form.

TIEσω, I shall cause *pay* to be

TIσω, I shall cause *pay*.
I shall *pay*.

EEOM.

Imperf. TIEEOM

TIEOM

TION

TION

Aorist in A, HA, with Σ, future.

TIHΣA

TIEΣA

TIEA

Aorist in N.

TIEEOM

TIEOM

TION

TION

Perfect in HA.

TIHA

TIEA

TIA

Perfect in HKA.

TIHKA

TIEKA

TIKA

First Form.
Paradigm.

Second Form.
Paradigm.

Pref.	TIω	TIO
Impe.	TION	TION
Futu.	TIω	TIEΩ
Aorist	TION	TIEA
Perf.	TIHA	TIHKA
	TIEA	TIEKA
	TIA	TIKA
Plup.	TIHA	TIHKEIN
	TIEA	TIEKEIN
	TIEA	TIKEIN

EOMAI.

Pref. TIEOMAI

TIOMAI

Imperf. TIEEOM } active

TIEOM } active

TIOMHN. } passive

Aorist in N the same.

Futu. TIω. active

TIOTMAI, nom. 2 fut. middle

Futu. TIEΣΩ. active

TIEΣHEOMAI

TIEΣHEOMAI

Nom. 1 fut. TIΘHEOMAI. passive

Nom. 2 fut. TIHEOMAI. passive

Futu. TIEΣΩ } active

TIEΩ } active

Nom. 1 fut. TIEOMAI. middle

Paul. p. fut. TIEOMAI. passive

Aorist in A, with Σ future.

TIHΣA } active

TIEΣA } active

TIEA } active

First aorist TIEAMHN. middle

TIEΣHEHN

TIEΣAHN

TIEΣHN

First aorist TIEHN. passive

Sec. aorist TIEHN. passive

Perfect.

TIHKA } active

TIEKA } active

TIKA } active

TIKMAI } active

Perf. TIMAI. passive

Pluperfect.

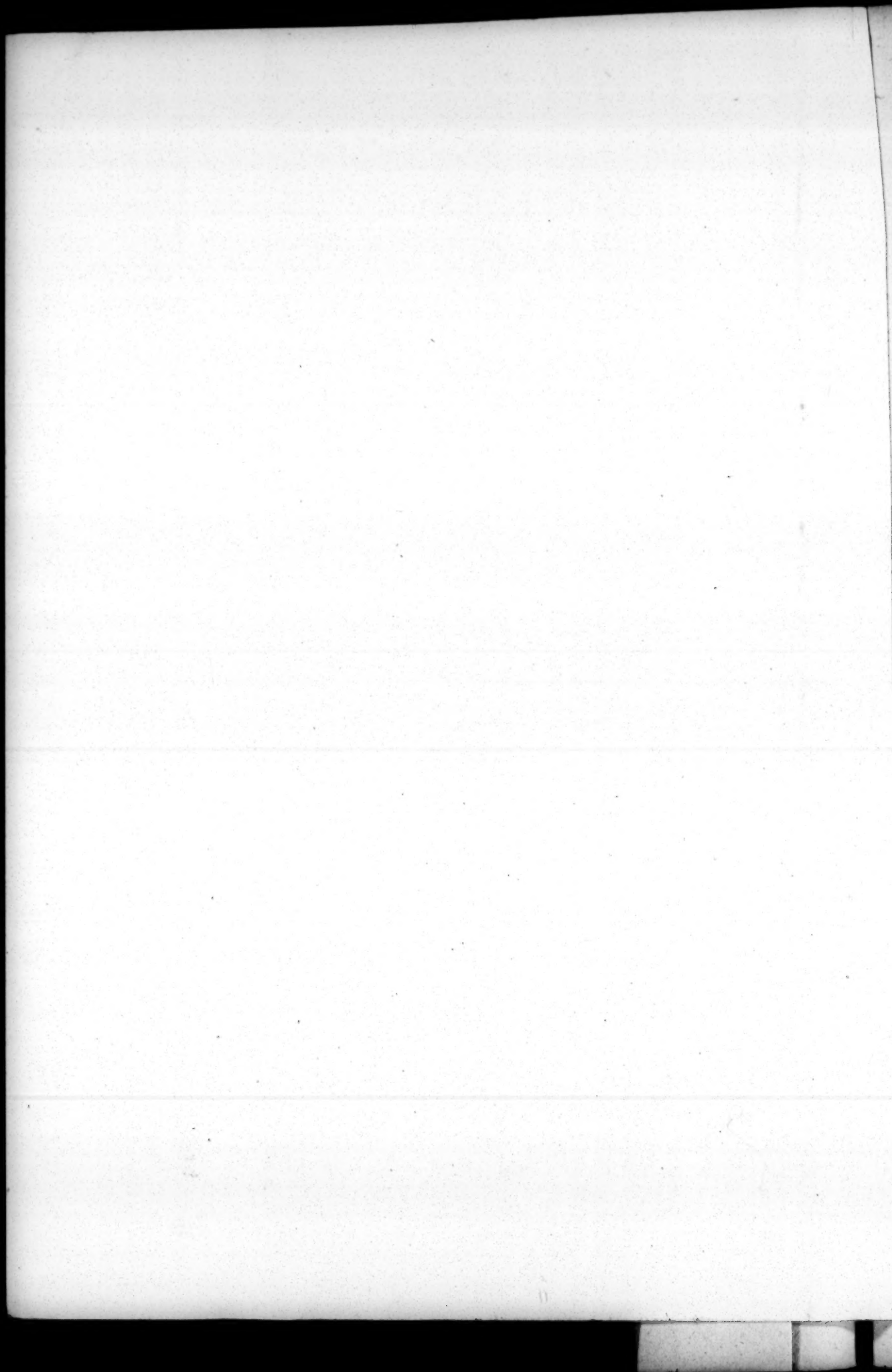
TIHKEIN } active

TIEKEIN } active

TIKEIN } active

TIKMHN } passive

TIMHN. passive



verb is formed by pronouns, and all the formative initials of the tenses and conjugations carry their meaning with them. These are all the languages I have any acquaintance with. But I think I discover in Crantz's account of the Greenland tongue, an analogy of the same kind, and I am told it exists in several of the native American dialects. I believe the principle myself to be universal, dependent upon necessity and the nature of man.

But I shall now exhibit the Greek verb deduced from ΕΩ and ΕΟΜ in all its branches, as the more immediate object of our present enquiry.

[See the Table.]

It is obvious from this table, that E is rejected in every tense (except the pluperfect active *ἐτετρεα*, little used) and in every voice; if therefore it should be thought preferable, to say *Cause* only is added to every verb; that is Ω instead of ΕΩ; I make no objection; but must observe, that the analogy can be preserved only by the supposition, that ΕΩ maintains the connection of the whole, and the persons cannot exist without it; for in the very first step, ΤΙΕΙΣ contains the ΕΙΣ of ΕΩ.

It will perhaps be objected here, that neither in this treatise, or my former, have I taken any notice of the vowel changes in the second future. The reason is, because I think lightly of every change of vowels. I think wherever they occur, they change no sense, but are accommodations to the organs of speech or hearing. From our English word *HELP*, we make *holpen*; but *helpen* would express exactly the same idea. And, without variation of sense, the Greeks might have written ΗΛΠΙΑ, from ΕΛΠΩ, but the mouth and the ear preferred ΕΟΛΗΑ. I do not annihilate the form of the second future or its aorist, but

I say the sense of the second future and second aorist is always the same as the first. Their formation depends upon the accent instead of the Σ , which forms the first. And the perfect middle, which, as all our grammars observe, takes the characteristic of the second future, follows the omission of Σ ; while the perfect active follows the other analogy, in which Σ and κ are retained. Both futures and both perfects express the same idea and the same time.

I had intended to account for the verbs neuter and deponent, but Sanctius* is an author that demands respect, and requires more attention than I can at present bestow upon the subject. The principles I have assumed will solve the difficulties of both.

Every form of the Greek verb, I trust, is apparent; for I have shewn why EIMI, which I hold to be a neuter verb, occupies the place of EΩ and EOMAI. I have shewn how EΩ and EOMAI contribute to form the two voices, and why the E of both is omitted, not contracted. I say omitted, because a sense (ex-

* See Sanctius, de verbis falso neutris.

ISTENCE) is omitted with it, and the verb in both voices is neuter, both in form and sense, without it. But I still say, that the analogy of ΕΩ ought to be regarded, as the foundation of inflexion, and is every where applicable, either in fact or by reference.

I have left a doubt remaining only upon one tense, the imperfect passive; and this merely in respect, not to the sense, but the inflexion. And there is only one mood in the whole verb for which I do not find an analogy. Λεξον, the imperative of the first aorist, ought by its third person to be λεξαται or λεξαθι. I can see no ground for its representative λεξον.

From the contracted verb I am so far from finding a difficulty, that I discover the best support of the whole system. Every contracted form preserves ΕΣΩ and ΗΚΑ, the existence of which is lost by correption* in the uncontracted form. Τιμαεω drops the Ε, in common with all verbs, and contracts ΑΩ; and if any argument can be raised that Τιμαεσω is not expressed by Τιμησω, Τετιμαεκα by Τετιμηκα,

* I use *correption* in a way, perhaps, unusual, but I think accurate, or at least intelligible. Crasis or syncrasis, I imagine, apply only to vowels, or vowel sounds.

I am unacquainted with it. But it is said that Φευγεστω, Λεγεστω, &c. never occur for Φευξω, Λεξω. I apprehend they ought not to occur. For the correption took place before the existence of any written language we have, probably before the language itself was written. But to deny the original form of Λεγεστω is not allowable. Λεγη, the second person subjunctive passive, never appears written Λεγησαι, preserving only the intermediate step Λεγηαι. But the original form Λεγησαι, can no more be denied, than Λεγεσαι for Λεγη in the indicative, Λεγεσο for Λεγε in the imperative. I have nowhere supposed that Τιμαεω was written, nor Παιεω, nor Λεγεω, for I give the reason why the E was rejected, but I say that all reasoning upon the verb depends on the supposition of E, and that with this supposition the whole structure is raised uniformly and consistently, not only in external appearance but in sense. Whether TIM or TIMA, ΦΙΑ or ΦΙΑΕ, ΟΡΘ or ΟΡΘΟ, are the basis of contracted verbs, I pretend not to determine. Perhaps there may be some cause for the addition of these final vowels, for I have reason to think the basis

was always a monosyllable, if we could arrive at it, even in such words as *Εφυσσω*, *Οφυσσω*; not *ΕΡΥΣ* or *ΟΡΥΣ*, but *ΡΥΣ*; and both are *ΡΥ*, the basis of *ΡΥΩ*, with *Ε* or *Ο* to determine their respective senses; for the basis of *ΟΙΜΩΖΩ* is a compound basis from *ΟΙ ΜΟΙ*. And I suspect the other two of being compounds, and every basis which is not of one syllable.

The verbs in *ΜΙ* are sufficiently clear from *ΕΙΜΙ* and a basis, and whether the initial reduplication is *Ι* or *Ε* of *ΕΙΜΙ*, is indifferent. The Port Royal Grammar observes, with its usual accuracy, page 196, that the Bæotians and Ionians reduplicate *Ε* rather than *Ι*. And this usage is a demonstration. The imperfect and second aorist of these verbs I consider, with Villoison, as one tense. By the omission or assumption of the reduplication, and that the reduplication is not of importance, I conclude from *φημι*, &c. I am obliged to the Port Royal Grammar for another curious observation on this head; which is, that Homer does not use *εδιδων*, but the imperfect of the contracted verb *Διδωω*, *εδιδεν*, though the ex-

istence of *εδιδων* is not denied. *Εθηκα, εδωκα*, called aorists, I admit as perfects, with Villosion. But whether we take *ΗΣΑ* with *Σ*, or *ΗΚΑ* with *Κ*, from *ΗΑ*, the result is the same. *Σ*, attaches the aorist to the future; *Κ*, marks a perfect. But both are preterites.

Verbs in *ΣΚΩ*, adopt *ΕΣΚΩ* instead of *ΕΩ*, and I believe *ΣΚ* introduced into *ΕΩ* adds permanence, duration or repetition to the idea. For which reason *ΕΓΝΩΝ* and *novi* would answer to our expression, *I know the man*, and *ΓΙΓΝΩΣΚΩ*, to,—I am acquainted. I have repeated opportunities of knowing. But on this head I determine nothing. *ΙΖΩ, ΟΖΩ*, and *ΥΖΩ*, are terminations allied to this *Εσκω*. For when Cicero wants to imitate the *φιλιππιζειν* of Demosthenes, he forms the Latin verb by what we call the meditative, *syllaturio*, now *esurio*, *parturio*, however, they contain the idea of *meditation* on eating, or puerperal suffering, imply permanence, duration, or repetition, in the idea likewise.

Verbs in *ΥΜΙ* partake of *Ημι*, like other verbs in *ΜΙ*, for *Ζευγνυμι* would contract like *Ισταεμι*, if it could, instead of omitting *Η*.

But Υ will not contract, and this is the reason why verbs in ΥMI cannot obtain a potential, or subjunctive mood.

Verbs in $AN\Omega$ insert N^* , to prevent the collision of A and Ω ; that is, they prefer $A\Omega$ to a contraction, and the assumption of N in the basis, as well as the termination, is more common than the omission of it. *Μανθανω, λαμβανω, Τυγχανω, Λαγχανω, &c.* are all formed on $MA\Theta$, LAB , TYK , LAX . I apprehend that some idea is latent under this form, but I cannot discover it.

All the tribes of these verbs, except the barytone and contracted, proceed no farther than the imperfect tense, and a host of poetical verbs in Homer, and the other earlier writers, have the same deficiency. I conclude this to be a confirmation of the assumption I made, that $E\Omega$ and EOM are the foundation of all inflexion. Some verbs as they grew from their basis, and $E\Omega$, never made but this one shoot. Others, more happily, raised their heads higher, and bore fruit an hundred fold, in voices, moods and tenses.

* Burges's.

Other species of verbs than these produced, I need not enumerate. Individuals there are in Greek, and anomalies there are in all languages, which are not reducible to one analogy. But if the principles of such reduction are not intimated, and the common anomalies accounted for, I am much deceived in my expectations. And after a reduction has taken place, or an anomaly is brought to its proper form, if any mood, tense, person or voice, is not comprehended in this scheme, it is either perfectly peculiar, or I am mistaken in the structure of the verb.

I find reason to rejoice that in my former treatise I had called ΕΩ an hypothetical verb; I have found it so in fact upon the scrutiny, and must now recall the statement of the whole three voices I had given it, to ΕΩ and ΕΟΜ, but it may still be useful as hypothetical, and serve in lieu of a general paradigm. Another error I was guilty of, from not having discovered the transposition of the augment from the auxiliary to the basis, for which reason I then wrote ελεγηθην and λελεγηκα, for ελεγεθην and λελεγεκα. I now beg leave to recall this

error, and will recall any other I may discover, as facts and proofs direct me. I still call this an hypothesis, till proof and discussion shall establish it as a system.

I have been accused of appropriating to myself the discoveries of others without due acknowledgement, but I must say in my defence, that wherever I was sensible of an obligation I have owned it. I wished to defraud no writer of his honours, but in treating a subject which had long been in contemplation, I could not always say from whence the source of my opinion was deduced. In a course of years I have consulted more authors than I can readily enumerate; and I am still, on the other hand, accused of not consulting a sufficient number. There is no end to this, and I am equally indifferent to the charge on either side; if what I have said, is true, it will support itself; if otherwise, it cannot be bolstered up by authorities.

I have persuaded myself, that I have not cut the gordian knot, but untied it;—that I have arrived at the first elements of the Greek language, and of all language. These ele-

ments are not only simple, but poor and barren; they have been made fertile by cultivation, and become complicated by addition. I see in language the same progress growing from the united talents, practice, experience and invention of mankind, which takes place in every other art, or pursuit of the understanding. I consider a vessel of the first rate as owing its construction to the first man who contemplated the specific gravity of floating bodies. I consider language in its most exalted state, in its most complicated form, in its ability to answer all the purposes of communication, expression, eloquence and harmony, as derived from monosyllable sounds without inflexion. And if I am not mistaken, I see in this, as in every other dispensation proceeding from the great Author of our nature, that he has endowed us with talents to contemplate, and objects for contemplation; that he has furnished the materials, and left the fabrication of them to man.

A P P E N D I X.

WHEN the foregoing work was nearly completed, I was favoured by the Rev. Mr. Peter Roberts, of Eton, with a scheme of the Welsh verb, fully exemplifying the principles I had assumed; upon an interview with that gentleman, he assured me he had been led to the contemplation of this subject from seeing some extracts of my former hypothesis; this communication from a gentleman, not personally known to me, I esteem as a favour worthy of my best acknowledgements, and, after obtaining his permission, I now present it to the public in the form I received it. It is no small gratification to an author to find his system approved by men of literature; and it is no ordinary confirmation

of my system to find it apposite to the most radical language now existing; for, however I may have erred in particular deductions, if my general principles are allowed, the origin of language is ascertained.

I wish the same experiment Mr. Roberts has made, to be repeated by other gentlemen in such languages as they are best acquainted with, and much pleasure will it afford me to have set this enquiry on foot. My own deductions I am ready to recall upon better information from any quarter, for I prescribe them not as final, authoritative, nor even as the result of learning; they are the produce of patient and painful thinking, and I feel myself persuaded that the more this subject is discussed, the more evidence will appear of the general truth of my hypothesis,

Reverend Sir,

Eton, February 11, 1795.

AS you have been pleased to think my attempt to investigate the original mode of forming the Welsh verb, an instance of the truth of the principle on which it is founded, sufficiently curious to be allowed a place in the next edition of your treatise on the Greek verb; I now beg leave to submit it, in a more full and accurate form, to your judgment and disposal.

To give the principle all the advantage due to it from distinct illustrations, drawn up by separate persons, and in different languages, it is necessary to mention, that the perusal of an extract from your theory of the Origination of the Greek Verb, first suggested to me the idea of examining the verb in the Welsh language, on the same principle; to which I was encouraged by the resemblance of *Ew*, and *Mai*, to *Iw*, and *Mae*, of the verb substantive. The first application of the theory seemed to promise a successful analysis, and the application

having been extended to the whole of the verb, has in the result afforded the following strong confirmation of the justness of the principle, not merely traced, but actually exemplified in a living language.

The derivations I have laid down, are for the most part clear and certain; the language itself having for many * centuries been so little subject to variation, that the radical words, and original combinations, are still in a great measure discernible. Where the derivations are less evident, they are still justified not only by the idiom of the language in which they are written; but, moreover, by that general idiom of the first attempt at language, whether of children in their own, or strangers in a foreign one, and particularly that of the jargon called *Lingua Franca*, which is used all over the Mediterranean, and in which it is

* Of this assertion the following is a remarkable proof.

Lisco qui summo magistratui præerat (quem Vergobretum appellant Ædúi qui creatur annuus et vitæ necisque in suos habet potestatem) graviter eos accusat. Cæsar de Bell. Gal. Lib. 1.

Vergobretum, ouer gobret, wr gyfraith (pronounced oor gov-reth) a man of law, a lawyer; the term in use at this day.

usual to substitute the infinitive with the pronoun for the regular tense; as, *Moi écrire, vous vouloir venir, &c.*

The striking resemblance between the Welsh and Hebrew verb in the mode of inflexion has often been remarked, and has given rise to another observation on the idiom not so generally known; which is, that whole sentences may be translated from the Hebrew into the Welsh, word for word, without an inversion. Some resemblances to the Greek and Latin I have noticed, others I have left to the observation of the reader. The arrangement is such as seemed the most eligible to shew the progress of the mind by, in combining and consolidating the terms.

Feeling that partiality for my native language which arises from early associations, it was no small gratification to me to find, in the simplicity of its structure, an additional mark of its venerable antiquity, without indulging in a strained etymology or romantic hypothesis. For this pleasure, which I owe to your theory, and for the liberal manner in which the communication of what I had written in conse-

quence of it was received, permit me to return
you my thanks; and to assure you that I am,
with great respect,

Reverend Sir,

Your much obliged

And very obedient

Humble servant,

PETER ROBERTS.

THE REGULAR INFLEXION OF THE WELSH VERB
DEDUCED FROM ORIGINAL COMBINATIONS.

THE regular verb personal, active or neuter, has two forms of conjugation in use; the one a compound form, in which the participle present is, by a preposition, successively connected to the several persons throughout the verb substantive; the other, the regular inflexion, which is here the subject of investigation: the passive verb has only the compound form.

Verbs capable of a reflective sense assume a pronominal prefix in either form, which makes the conjugation to correspond with the Hebrew hithpahel.

The moods are four, as in English; the tenses only two in the indicative, viz. future, and preterite; and three in the subjunctive, viz. the present, or future imperfect, the imperfect generally so called, and the preterite.

The verb substantive alone has the present tense in the indicative.

The infinitive mood, from which all the inflexions are derived, is merely the name of the action, state, &c.

Every inflexion is divisible into two parts, viz. the infinitive, minus * the last syllable; and a formative adjunct: the last syllable being lost by elision because of the adjunct.

The adjunct consists of the personal pronoun; or the person of an auxiliary verb, which is, in the future indicative, the verb, *a*, that is, *go*; in the imperative, the verb *ad*, that is, *let*, or *suffer*; and in all other cases the verb substantive.

It is to be observed, that the letters *b* and *m*, when initials, may be changed into *f*, and that *m* and *n* are frequently substituted for one another. It is also to be observed in order to read what follows, that *dh* is the aspirate of *d*; that *f* is sounded as the English *v*, in *ever*, *very*; *w* as *oo*, in *soon*; or as the French *ou*;

* This part alone sometimes forms the third person singular of the preterite indicative, and the second singular of the imperative.

i as *ee*, in *seen*; y as *I*. U is an extension of the obscure sound of i in *bid*, *did*; e. g. *wyf* is read *oov*; *yw*, *ioo*; or as precisely as the English word *yew*; and *hwynt*, *bodint*.

The PERSONAL PRONOUNS used in the formation of VERBS.

Sing. Mi } I, me. Ti } thou, thee. E } he, him.
 Fi } Di } Ef }
 * Fo, him.

Plur. Ni } we. Chwi } ye.
 us. you. * Hwynt } they.
 them.

THE VERB SUBSTANTIVE.

Infinitive Mood.

Present, Bôd, or fod, *Be*; i Fôd, *to Be*; yn Fôd, *in Be*, that is, *Being*.

Parti. past { used in common, Buwyd }
 —composition only, Wyd } Been

* Fo and Hwynt, probably, are related to the Greek $\Sigma\phi\omega$ and $\Theta\iota$; in $\Sigma\phi\omega$, Σ is added; in $\Theta\iota$, 'Oι, Hοι, Fοι.

Indicative Mood.

Present tense, third person singular,
Yw * or iw, oes or ys, mae *, fydh or fy, } Is.
Ydyw †, ydys, yfydh,

Future tense, third person singular,
Bydh or fydh, Will be.

Preterite tense, third person singular,
Bu or fu, oedh or ydoedh, Was.

Present tense.

Sing.	{	Original	}	Yw fi, Yw ti, Yw (e).
		Combination.		Is I, Is thou, Is (he).
		Regular Inflexion.		Wyf, Wyt, Yw.

Plural	{	O. C.	Yw ni, Yw chwi, Yw hwynt.
			Is we, Is ye, Is they.
		R. I.	Ym, Ych, Ynt.

* Yw and Mae, are probably the same with the Greek *Eω* and *Μαι*, and possibly, oes fydh, or yfydh, the same with *Εστ*.

† Hence the Welsh *Duw*, and the French *Dieu*, God. *He is*, that is, *the existent being*. Compounded of *wyd yw*, *Been is*, who *was* and *is*.

Present tense. Yw (e). The pronoun of the third person is omitted as unnecessary; the words included in brackets in the other tenses, are omitted for the same reason.

Preterite. The usual way of writing this tense, unless in con-

Future.

Sing. { O. C. Bydh a fi, Bydh a di, Bydh (a, e).
Be go I, Be go thou, Be (go he).
R. I. Bydhaf, Bydhi, Bydh.

Plural { Bydh a ni, Bydh a chwi, Bydh a hwynt.
Be go we, Be go ye, Be go they.
Bydhwn, Bydhwch, Bydhant.

Preterite.

Sing. { O. C. { Bu (oes) mi. Bu oes ti. Bu (oes e).
Fu Fu Fu
Was is I, Was is thou, Was is he.
R. I. { Buom, Buoft, Bu.
Fuom, Fuoft, Fu.

Plu. { Bu ym, Bu ych. Bu ynt.
Fu Fu Fu
Was we are, Was ye are, Was they are.
Buom, Buoch, Buont.
Fuom, Fuoch, Fuont.

Subjunctive Mood.

Present tense, third person singular, Bae, *Be*.

struction, is Buom, Buoft, &c. From the form *Fuomi*, *Fuoft*, or *Fuofti*, come *Fui*, *Fuisti*, in the Latin. The third person plural might be *Fu yr ynt*, whence *Fuerunt*, but this form, though possible, is not in use.

Present tense.

Sing. { O.C. Bae yw mi, *ni*, Bae wyt, Bae (e).
Be is I, *we*, Be thou art, Be (he).
R. I. Bawn, Baet, Bae.

Plural { Bae ym, Bae ych, Bae ynt.
Be we are, Be ye are, Be they are.
Baem, Baech, Baent.

Future or Imperfect.

Sing. { O.C. Bydh wyf, Bydh wyt, Bydhe, or fo.
Be I am, Be thou art, Be he.
R. I. Bydhwyf, Bydhit, Bydhe.
Cont. Bwyf, Bwyt, Bydho.
Bo.

Plur. { Bydh ym, Bydh ych, Bydh ynt.
Be we are, Be we are, Be they are,
Bydhom, Bydhoch, Bydhont,
Bom, Boch, Bont.

Preterite *.

{ O.C. Bu a sy i mi, Bu a sy i ti, Bu a sy (iddo) e.
Fu
Was there i s to me, —to thee, —to him,
Si. { R. I. Buasssem, Buassfet, Buasse.
Fuasssem, Fuassfet, Fuasse,
Buasswn,
Cont. Basswn, Bassfet, Basse.

* In this tense there seems to me to have been an enallage of the first persons singular and plural. The constructive persons,

Bu a sy i ni, Bu a sy i chwi, Bu a sy i hwynt.		
Was there is to us, —to you, —to them.		
P.	Buasswa,	Buassech, Buassent.
	Fuasswa,	Fuassech, Fuassent.
	Buasssem,	
	Basssem,	Bassech, Bassent.

Imperative Mood.

Sing.	{	O. C. Bydh (di),	Bydh ad.
		Be thou,	Be let.
	R. I.	Bydh,	Bydhed.

Plural. Bydhwn, &c. as in the present indicative.

The INFLEXION of the REGULAR VERB, CREDU,—TO BELIEVE.

ACTIVE VOICE.

Infinitive Mood.

Present. Credu, Believe ; i Credu, to Believe.

Fuasssem, Fuassent, may justly be considered as the originals of the Latin Fuissem, Fuissent. The usual first person singular is, Buasswn, or Fuasswn ; I have placed that which I conceive to be the true one first. A similar substitution of persons has also taken place in the imperfect subjunctive of the regular verb ; and been, though erroneously, supposed to make a distinct tense,

Part. present. Yn Credu, *in Believe*, Believing.

Part. past. Wedi Credu, after Believe, Believed.

Indicative Mood.

Present tense borrowed from the compound form; Wyf yn credu, wyt yn credu, &c.; I am in believing, thou art in believing, &c. I believe, &c.

Future.

Sing.	{	O.C. Cred a fi, Cred a di, Cred a (e).
		Believego I, —go thou, —go (he).
		R. I. Credaf, Cred, Creda.

Plur.	{	Cred a ni, Cred a chwi, Cred a hwynt.
		Believe go we, —go ye, —go they.
		Credwn, Credwch, Credant.

Preterite *.

Sin.	{	O.C. Cred (oedh) oes (i mi), Cred (oedh)
		Believe was is to me, Believe was
		R. I. Credais, Credaist,

Sing. continued	{	oes i ti, Cred oedh.
		is to thee, Believe was,
		Credodh.

* The formation of this tense, except in the third person singular, is not easily to be reduced to satisfactory original combinations. The first and second are here laid down by

Plur. { Cred oes om (ni), Cred oes o chwi,
 Believe is of us, Believe is of you,
 Credasom, Credasoch,
 Plural continued { Cred oes o hwynt.
 Believe is of them.
 Credasant.

Subjunctive Mood.

Present tense.

Sing. { O.C. Cred bwyf, Cred bwynt, Cred bo.
 Believe I be, —thou be, —he be.
 R. I. Credwyf, Credyt, Credo.
 Plur. { Cred bôm, Cred bôch, Crêd bônt.
 Believe we be, —ye be, —they be.
 Credom, Credoch, Credont.

Imperfect.

Sing. { O.C. Cred bawn, Cred baet, Cred bae.
 Believe I were, —thou wert, —he were.
 R. I. Credwn, Credet, Crede.
 Plur. { Cred baem, Cred baech, Cred baent.
 Believe we were, —ye were, —they were.
 Credem, Credech, Credent.

analogy the third; they might perhaps have been formed thus,
 Cred a oes i mi, Cred a oes i ti, } By contraction,
 Believe go is to me, Believe go is to the, }
 Cred ais, Cred aist, } Either way the portions
 Believe I went, Believe thou wentest. }
 of the original combination, retained in the adjunct of the regular
 inflexion, will be nearly the same.

Preterite.

Si. { O. C. Cred bassen, Cred basset, Cred basse.
Believe I had been, —thou—, —he—.
R. I. Credassen, Credassset, Credasse.

P. { Cred bassen, Cred bassetch, Cred bassent.
Believe we—, —ye—, —they had been.
Credassen, Credassetch, Credassent.

Imperative Mood.

Sing. { O. C. Cred di, Cred ad.
Believe thou, Believe let.
R. I. Cred, Creded.

Plural as the present indicative.

PASSIVE VOICE *.

Infinitive Mood.

Present. { O. C. I yw Credu } To be be-
To is believe } lieved.
R. I. Iw Credu }

* In this voice I have little more than conjecture to depend upon, as to the participles. The tenses of the indicative and subjunctive are formed from impersonals, of the verb substantive, of the several tenses; all these, except bydhir, formed by adding wyd to the third person singular. Bydhir, I believe to be compounded of Bydh wir, *Be*, or *Will be true*. The first persons alone of these tenses are expressed, as the rest differ only in the pronouns joined to them.

Part. { Cred ydyw, Cred yw deg } To be be-
 { Believe is, Believe is right } lieved.
 { Credadwy, Crededig } Credible.

Indicative Mood.

Future { O. C. Mi a mi, Credu bydhir.
 { Me to me, Believe is.
 { R. I. Mi a'm, Credir.

Preterite, Mi a'm { Credu bwyd.
 { Believe was.
 { Credwyd.

Subjunctive Mood.

Present { O. C. { Cred bwyd.
 { Mi am { Believe were.
 { R. I. { Credpwyd.

Imp. { Cred baed. Pret. { Cred buaffid.
 { Believe were. { Believe had been.
 { Creded. { Creduffid.

Imperative Mood.

O. C. Cred bydhir fi, }
 Believed be I, } &c.
 R. I. Creder fi, }

REFLECTIVE VERBS.

The reflective prefix is *ym*, probably *i mi*, to me; as *olchu*, to wash; *ymolchu*, to wash oneself; *yrru*, to drive; *ymyrru*, to struggle. Future, *ymyrraf*; preterite, *ymyrrais*, &c. It should seem that this form was originally appropriated to the first person, though it is now applied indiscriminately to every person of the verb.



